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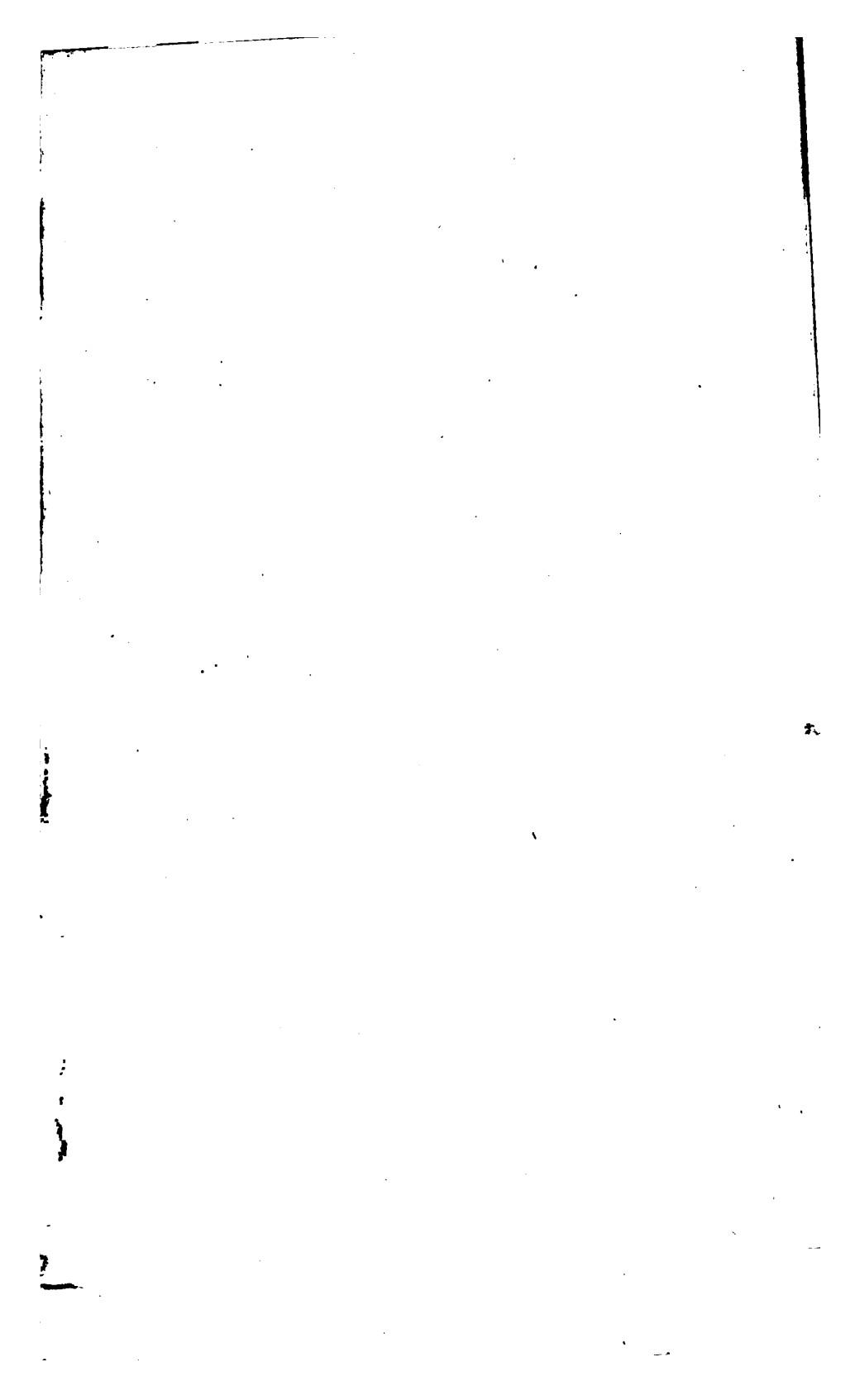
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No. _____





R E M A R K S

UPON

DAVID LEVI'S

Dissertations on the Prophecies

RELATIVE TO

The Messiah.



R E M A R K S

UPON

DAVID LEVI'S

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RELATIVE TO

The Messiah.



1943

REMARKS UPON *DAVID LEVI'S* **Dissertations on the Prophecies** RELATIVE TO **THE MESSIAH;** AND UPON **THE EVIDENCES**

OF THE DIVINE CHARACTER OF JESUS CHRIST:

Addressed to the Consideration of

The Jews.

BY AN INQUIRER,

Author of "Letters on the Evidences of Christianity;" and various Papers which have appeared in the Christian Observer, signed "TALIB."

אָרְדֵּךְ אֲדוֹרָה

וּמְבָרֶכֶךְ בָּרוּךְ

מַה אֲקָב לֹא קָבָה אֵל
וּמַה אֲזָעַם לֹא זָעַם יְהוָה

Genesis xxvii. 29.

רְנִי וְשָׁמָחֵי בַת־צִיּוֹן כִּי הַנְּנִי־בָּא
שְׁכַנְתִּי בְּתוּךְ נָסְמֵץ־יְהוָה

Numbers xxiii. 12.

Zechariah ii. 10.

PRINTED FOR THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY
AMONG THE JEWS.

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P R E F A C E.

THE following Remarks owe their origin to a letter which appeared in the *Christian Observer* for May last, under the signature ‘**PERSEVERANS**,’ wherein the writer exhorts those Christians who feel an interest in the spiritual welfare of the ancient people of God, to endeavour to contribute thereto by appeals addressed to them from the press. And he particularly calls the attention of those who have leisure and talents, to the necessity of answering ‘**DAVID LEVI’s DISSERTATIONS ON THE PROPHECIES RELATING TO THE MESSIAH.**’

To these Dissertations the writer of the following pages was, till then, a stranger; as he still is to the other works of the

5-4-32 ALWPS

learned Jew. And what is now offered to the consideration of the Jews, is not under the name of a complete answer to every part of Levi's work, for which the author neither possesses sufficient erudition, nor can command enough of leisure ; — but, believing, with a conviction founded upon serious investigation, that JESUS is the promised Messiah, he has endeavoured, according to the precept of the apostle, to give a reason of the hope that is in him, against the chief objections of David Levi. — The following remarks have been written in the midst of various and pressing avocations and interruptions, and are, upon this account, even more imperfect than they might have been otherwise.

From an attentive study of the Prophecies of the Old and New Testaments, the author has long since attained to a conviction, that the awful events of the times in

which we live, are rapidly paving the way for the restoration of Israel. He believes that their conversion and restoration are very near at hand; and that, with the blessing of God, no efforts made for directing their attention to JESUS, as the promised Messiah, shall be altogether fruitless.

It seems also probable, from the prophetic writings, that no great or general revival of religion will take place in the Christian Church, till the conversion of Israel; for it is implied in the expression made use of by St. Paul in Rom. xi. 15, that when Israel is received into the Church of Christ, by the conversion of the whole nation, the Church shall be in a dead and lifeless state, but this event shall be the occasion of its emerging from a state of death to a state of life. Upon every account, therefore, the conversion

of Israel is that great event, for which every Christian ought most devoutly to pray. The writer requests, therefore, the fervent prayers of those who are waiting for the consolation of Israel, that the following pages may not be without some fruit to the glory of the adorable Redeemer, who purchased his Church with his own most precious blood.*

November 19, 1809.

* The Society are requested by the author of these Remarks, (who resides 400 miles from London,) to state, that when they were written, he did not know that David Levi was no longer in life. This circumstance will account for the fact of some passages being obviously written under the contrary supposition.

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ADVERTISEMENT.

THE small Work now offered to the Public, has been printed from the first rough manuscript of the Author, which want of leisure prevented him from transcribing fair. When he sent it to the Society for promoting Christianity among the Jews, he expected, that, if it were thought worthy of publication, he would have an opportunity of again seeing and retouching it, before it was printed. But circumstances have occurred to prevent this. The Author hopes that this simple statement will lead the Reader to overlook any inaccuracies of style, or improprieties of expression, which may be discerned in it.

The Author is under the greatest obligations to the Gentleman who has taken the trouble to correct the press; but, under circumstances so disadvantageous, it can scarcely be expected that there should not be a considerable list of errata; and it is probable that some have yet escaped the attention of the Author. The Author takes the liberty of requesting the Reader to correct the errata before he begins to peruse the work.

March 19, 1810.

E R R A T A.

- Page 3, line 15, for *glory of* read *glory, and*
10, . 3, for *is* read *are*
11, . 20, for *cloathed* read *clothed*
12, . 13, between *least* and *accelerate* insert *to*
14, . 23, for *imply* read *be simply*
53, . 16, for the *full stop* between *conditions* and *First*, place
 a *semi-colon*
66, . 9, for 130 read 131
97, . 8, for *cloaths* read *clothes*
113, . 16, for *cloaths* read *clothes*
116, . 18, for *Suetonius* read *Suetonius*
123, . 19, erase the *i. e.* between *question* and *whether*
126, . 5, erase the *note of admiration* and place a *period*
130, lines 11 and 15, erase the *notes of admiration* and place
 periods
133, line 4, for *false* read *full*
136, . 21, erase the *note of admiration* and place a *period*
143, . 19, for *prophecying* read *prophesying*
157, . 6, for *barren* read *married*
176, . 8, the words *for that* improperly printed in *italic*.

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R E M A R K S

UPON

DAVID LEVI'S

Dissertations on the Prophecies.

CHAP I.

INTRODUCTORY REMARKS.—THE FUNDAMENTAL PRINCIPLE OF DAVID LEVI'S DISSERTATIONS ASCERTAINED.— SHOWN TO BE FOUNDED ON A PETITIO PRINCIPII, OR TAKING FOR GRANTED THE QUESTION AT ISSUE.

No candid Jew will deny that the controversy between the Jews and Christians is of the utmost importance. It involves in it the questions— Whether the Messiah, so long looked for by the Jewish nation, be not already come? Whether Jesus was not this Messiah? and, Whether the Jews, by continuing to deny Him, be not guilty every day of crucifying the Son of God afresh,

inasmuch as they still confess and justify the deed of their fathers?

I lately saw it mentioned in a periodical publication, that the Jewish writer, David Levi, had, in his controversy with Dr. Priestley, proposed, as the fairest method of deciding the momentous question, an examination of all the prophecies concerning the Messiah, from Moses to Malachi, and a comparison thereof with the acts recorded of Jesus in the New Testament, to see whether they have been fulfilled in his person or not. It was further stated, that no Christian writer has yet undertaken to answer Levi; and that this is often mentioned by the Jews in such a way as to show that they attach much weight to the silence of their Christian opponents.

I felt my curiosity to be aroused by this circumstance; and I immediately procured a copy of Levi's work, as far as it seems to be yet published, viz. his three first volumes; and have perused it with that attention which the importance of the subject demands, and which is more

peculiarly necessary, from the challenge which the author offers to the whole Christian world. I cannot help auguring well from this challenge. It shows that a spirit of inquiry has arisen among the Jews ; and as candid and fair discussion is always favourable to the progress of Truth, they who believe the Christian revelation, will see new reasons from it to hope that the day is near at hand when the Redeemer shall come to Zion, and turn away iniquity from Jacob. How animating and encouraging is the hope, that the Day Spring from on high is at length about to re-visit that highly-honoured people, ‘ who are ‘ Israelites, to whom is the adoption, and the ‘ glory of the covenants, and the giving of the ‘ law, and the service of God; and the promises; ‘ whose are the fathers; and of whom, as con- ‘ cerning the flesh, Christ came, who is over all, ‘ God blessed for ever. *Amen!*’

Whatever may be the feelings of infidels and men of the world towards the Jews, no true Christian can harbour towards them a cold or indifferent thought. He must regard them with

the tenderest and warmest affection, as his elder brethren in the church of God; and though now apparently cast off because of their unbelief, yet reserved to be the channels of new communications of grace and glory to a lost world. He will therefore hail with rapture the approach of that day, when ‘ten men shall take hold out of ‘all the languages of the nations, even shall take ‘hold of the skirt of him that is a Jew, saying, ‘We will go with you, for we have heard that ‘God is with you.’ (Zech. viii. 23.) Such, O highly-honoured and beloved children of Abraham, are the sentiments and feelings of the person who now takes the liberty of requesting your candid and patient attention to the following pages, in which he proposes to offer some concise remarks upon the reasoning of David Levi from prophecy, and to lay before you some of the evidences of the divine character and mission of Jesus.

It is of a controversial work, as of a building; if the foundation be weak or unsound, the superstructure must fall. Should it therefore be made

out, that the fundamental principle of David Levi's reasoning against Christianity from the Old Testament prophecies is unsupported by the Hebrew Scriptures, as well as contrary to the whole analogy of the divine government, or that it is a taking for granted the very question at issue between Jews and Christians, then the whole superstructure which he has raised on it must fall to the ground, and the Jews must have recourse to other arguments, to justify their continued rejection of Jesus, as the promised Messiah.

Upon an attentive perusal of David Levi's work, it will be found that nearly his whole reasoning from prophecy against the divine mission of Jesus, resolves itself into the following argument. "That since the glorious events which are predicted by the Old Testament prophets, as to take place in the times of the Messiah, were neither accomplished by Jesus during his abode upon earth, nor have been brought to pass during the eighteen centuries which have elapsed since his coming, there-

"fore Jesus could not be the promised Messiah."

Now this argument itself rests upon the following principle, *That the glory of the Messiah's kingdom upon earth was to take place immediately, or very speedily after his first appearance in this world.*

I propose, in refutation of this principle, to show—That it is a taking for granted the very question at issue between the Jews and Christians—That it is contrary to the whole analogy of the Divine government of the world—That it is contrary to the express intimations of the Hebrew Scriptures, with respect to the nature and progress of Messiah's kingdom—That it is expressly opposed to those prophecies which foretel a suffering Messiah. And I shall next call the attention of the Jews to some other arguments in support of the divine mission of Jesus.

As there were Sadducees among the Jews, who denied the resurrection of the dead, and the existence of angels and spirits, thus limiting the hopes and fears of man, and the promises

of God, to the present state of existence, so there have been, and still are, in the Christian church, many persons who run to a contrary extreme, who deny the obvious meaning of all the prophecies which relate to the restoration of the Jews to their own land, and the glory and happiness which there await them. This mode of spiritualizing the prophecies respecting the Jews, seems now, however, to be rapidly losing ground; and nearly all the later interpreters receive these promises in their plain and literal meaning. Between these Christian interpreters and David Levi, there is therefore no difference of opinion with respect to the certainty of the accomplishment of the prophecies of the future restoration of Israel; the difference between them respects the person by whom they are to be accomplished.—The Jew, denying the divine mission of Jesus, asserts that the Messiah is not yet come; and that, at his first coming, he is to restore the whole house of Israel. The Christian asserts that Jesus is the Messiah promised to the fathers; and that, at

his second advent, He will restore and convert the Jewish nation.

Which of these opinions accords best with the Hebrew Scriptures, must be proved by a fair and full examination of the Scriptures themselves; and it is obvious that neither of the parties is entitled to *assume* that their own opinion is the right one.

This seems to be the precise error into which Levi has run. He has collected many prophecies from the Hebrew Scriptures, which relate to the excellent and glorious effects of the Messiah's kingdom upon earth, and which are equally received and believed by the Christian and the Jew. In interpreting these prophecies, he first takes it for granted, without proof, that they are all to be fulfilled immediately after the first coming of the Messiah; and as they were not thus fulfilled by Jesus, he thence argues that Jesus was not the Messiah. To this the Christian may answer, by demanding Levi to produce one clear and unequivocal prophecy from the Old Testament, which declares that

the establishment of the glorious kingdom of the Messiah on earth, is to happen immediately after his first advent. If the Jew cannot produce such proof from the Scriptures, then his whole argument from prophecy falls to the ground, as being founded on a *petitio principii*; and it remains, for aught that has been advanced by David Levi, that Jesus may be the Messiah, in and by whom all things that are written in the prophets shall still receive their accomplishment.

CHAP. II.

DAVID LEVI'S FIRST PRINCIPLE CONTRARY TO THE
ANALOGY OF THE DIVINE GOVERNMENT.

By the Analogy of the Divine Government, we mean that unity and similarity of plan which is observable in all the different works of God; whether in the animal or vegetable kingdoms, or in his moral creation. This analogy discovers itself to the attentive observer in every part of the works of God:—in the generation of animals and vegetables; in their progress from infancy to maturity; and in their final dissolution. It is no less discoverable in his government of the rational and moral world.

It is a conspicuous part of this analogy, that no animal or vegetable is brought to the perfec-

tion of its nature at once. Every thing arises from small beginnings : the vegetable productions from seed deposited in the earth ; and animals from the semen infused into the uterus.

— The progress, both of animals and vegetables, from infancy to maturity, is gradual and slow ; and it seems to be a general rule, that the nobler and more durable any production is, the longer is the period of its reaching perfection. Thus, among animals, the elephant, whose faculties approach most nearly to those of man, is slowest of growth, as is, in the vegetable kingdom, the oak, the monarch of the forest.

We discover the same analogy in the original creation of the world.—God might, by that Almighty power which first produced the matter of the world, have commanded into existence the globe which we inhabit; and the planetary system to which it belongs, in all that beauty and perfection with which he gradually cloathed them during the six days of creation. But we learn from the first chapter of Genesis, that He, in his infinite wisdom, saw fit to adopt a dif-

ferent plan; one which precisely corresponds with the analogy of his procedure in the providential government and preservation of the natural world.

With respect to the creation of man, who was destined to replenish the earth, and to subdue it, and to be in this terrestrial world the image of the invisible God, it might be said by a profane caviller, Why all this loss of time? Why was only one pair of the human species created, instead of such a number as might have been sufficient, if not fully to people the earth, yet, at least, accelerate the time, when, in the course of nature, it would be replenished with intellectual beings? To such a caviller, the pious Israelite might answer, in the sublime language of inspiration, ‘Who hath directed the Spirit of the Lord, or, being His counsellor, hath taught Him? With whom took He counsel, and who instructed Him in the path of judgment, and taught Him knowledge, and showed Him the way of understanding?’ He might justly add, that the procedure of God in creating only one

pair of the human species, was analogous to all His other plans of creation and providence ; and, consequently, must bear the stamp of the same infinite wisdom, whether *we* can discern the reasons of it, or not.

But, does this analogy with respect to the gradual progress and developement of the works of God, extend also to the economy of the Messiah's kingdom ? Is the progress of His kingdom, like that of the other plans of the Deity, to be gradual ; small in its beginnings, and slowly extending itself by the operation of means appointed for the purpose ? Or, was the original coming of the Messiah to be attended with such signal and irresistible displays of divine power, as should at once overcome all opposition, and subject the world to his laws ?

He who believes in Jesus Christ as the promised Messiah, must also believe that the progress of his kingdom was intended to be slow and gradual, like that of the other works of God, at least till that period, called, by Christians, the Second Advent, when they are taught

to believe, that the power of God will be exerted, with irresistible energy, in the establishment of Christ's kingdom; and in breaking in pieces the opposing nations. The Christian, in support of this opinion, may quote the words of Jesus himself—‘The kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field, which, indeed, is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.’ (Matt. xiii. 31, 32.)—‘So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that, the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is ripe.’ (Mark. iv. 26—29.) What is taught in these parables seems to imply this: that in the kingdom and

economy of the Messiah, God does not depart from, but strictly adheres to, the analogy which is observable in all His other works, even in those of the vegetable kingdom; and, consequently, that the sudden and immediate establishment of the kingdom of the Messiah, in its glorious state, was not to be expected.

Such was the doctrine of Jesus; and such, consequently, must be the opinion of his followers. After what has been already mentioned, it seems scarcely necessary to say, that the scheme of the modern Jewish doctors, and particularly of David Levi, is quite different. Without entering upon the discussion of the evidences of the divine mission of Jesus, which Christians commonly adduce, and which Jesus himself, in his conversations with the Jews, insisted upon, as being unanswerable proofs that He was the Messiah, Levi, in every part of his work on the prophecies, brings it forward, *in limine*, as an unanswerable objection to the pretensions of Jesus, that he did not while he lived upon earth, and has not yet produced, the great changes

which prophecy leads us to expect in the times of the Messiah. Were I to mention every instance in which Levi argues in this way, I should be obliged to transcribe a great part of his book, I shall therefore content myself with quoting one or two passages to that effect. — In arguing from the first prophecy of Isaiah, (Isaiah ii.) he states, (Vol. I. page 72,) “ Neither did Jesus at “ his coming judge and plead with the nations “ concerning their different and jarring faiths, “ so as to terminate their disputes, and entirely “ annihilate all contention about them ; and thus “ introduce universal peace into the world.”

In arguing from Isaiah xi. Levi writes, (Vol. I. page 76,) “ Neither will any one be so hardy as “ to say that it was fulfilled in the person of “ Jesus ; for he did not restore the nation, nor “ did he fill the throne of David, although it is “ plain that the Jews expected a temporal “ prince, (see Matt. ii. 2—6,) and the angel “ Gabriel is represented as promising Mary, that “ the Lord God would give him the throne of “ his father David, and that he should reign

" over the house of Jacob for ever (Luke i.
" 32, 33) ; from all which, his disciples were so
" fully convinced that it was one of the offices
" of the Messiah to restore the kingdom to
" Israel, that they came to the resolution of
" actually asking him before his ascension, whe-
" ther he purposed at that time to restore the
" kingdom to Israel. (Acts i. 6.) The answer
" given to them plainly shows that he wished
" to evade giving a direct answer to such a tick-
" lish question. He, however, left the nation
" groaning under the yoke of the Romans, who,
" not long after, put an end to their kingdom
" and government."

For other passages to the same effect, see the Dissertation itself, throughout the whole of which the same argument is brought forward against the divine mission of Jesus Christ.

It is not my present purpose to enter into a particular refutation of the above remarks of Levi; my intention in quoting them being only to illustrate what I have said upon the argument from analogy. And I presume that it will ap-

pear from them quite evident to the attentive reader, that the expectations formed by David Levi, with regard to the rapid and sudden establishment of the kingdom of the Messiah, immediately after his appearance in this world, are not agreeable to the analogy of the divine procedure in the creation and government of the natural world.

I shall proceed next to inquire, Whether the scheme of Levi be consistent with the analogy of the procedure of God, in the government and economy of the Old Testament Church? and as all my illustrations will be derived from the Hebrew Scriptures, I hope that no Jew will object to the conclusiveness of any arguments which may be fairly deduced from that source. It is proper, however, to premise, that, in arguing from analogy with regard to the probable course of the divine procedure in the economy of the Messiah, we should not for a moment lose sight of one most important fact, which is, that the kingdom of the Messiah is in the Old Testament always represented as eternal in its

duration. To prove this point, which is, indeed, acknowledged by the Jews, it is not necessary to multiply quotations. I shall rest the fact on one passage ; (Daniel vii. 14.) — Now it is quite evident that one or two thousand years bear no sort of proportion to eternity : so that, with God, ‘ a thousand years are said to be as yesterday, ‘ when it is past, and as a watch of the night.’ (Psalm xc. 4).

It undeniably follows, therefore, that the eighteen centuries which have elapsed since the advent of Jesus, and during which, upon the hypothesis of his being the Messiah, God has delayed the establishment of his kingdom ; bear not so great a proportion to the duration of his kingdom, as a grain of sand does to the matter of the globe.

I shall now endeavour to shew that it has been the manner of the divine procedure towards all his chosen servants, whose histories are recorded in the Hebrew Scriptures, when promises were made to them either of a temporal, or a spiritual nature, to try their faith and patience by long

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esis xii., ' Now the Lord had said

I sh
sche Abram, Get thee out of thy country, and
of , from thy kindred, and from thy father's house,
, unto a land that I will show thee. And I will
, make of thee a great nation, and I will bless
, thee, and make thy name great; and thou
, shalt be a blessing.' — ' And in thee shall all
, families of the earth be blessed. So Abram
, departed, as the Lord had spoken to him, and
, Lot went with him: and Abram was seventy
, and five years old when he departed out of
, Haran.'

Here we have the original promise given to Abraham, upon the faith of which he left his own country and family, and became a pilgrim in a strange country, in which he never pos-

seed of the salvation to be accomplished on to be born of the womb of bearing, was to be seen. In the following year we find,

ham's arrival in the country of Abraham, ' And the Lord appeared to the Messias said, Unto thy seed will I give this faith and Again, it was renewed in a more twenty-five detailed manner, after the separation of Abraham and Lot. (Gen. xiii. 14—17.) The next renewal of the promise is recorded in Gen. xv., and we there discover, that, from the long delay in the fulfilment of it, the faith even of this holy man had begun to stagger. ' And Abraham said, Lord God, what wilt thou give me, ' seeing I go childless?' — ' Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. ' And he brought him forth abroad, and said,

' Look now toward heaven, and tell the stars; if
' thou be able to number them: and he said
' unto him, so shall thy seed be— And he be-
' lieved in the Lord, and he counted it to him
' for righteousness.'

Still, however, the performance of the promise is deferred; and at length, Sarah, wearied out with the long delay of ten years, which had elapsed from the giving of the promise, without any apparent probability of its being fulfilled through herself, proposed to Abraham to marry her maid Hagar. The patriarch acquiesced in this suggestion, and the consequence was the birth of Ishmael, when Abraham was eighty-six years of age, and exactly eleven years after his call to come out of Ur of the Chaldees.

From this time, until he was ninety-nine years of age, Abraham probably looked upon Ishmael as being the promised son. But the Lord then appeared to him again, (Gen. xvii.) and informed him that he was to have a son by Sarah, who should be the ancestor of the promised seed, *i. e.* the Messiah; and to signify

the joyful nature of the salvation to be accomplished by him, the son to be born of the womb of Sarah, now past the age of bearing, was to be called Isaac, or laughter. In the following year Isaac was born.

Thus it appears from the history of Abraham, the father of the Jewish nation and of the Messiah, that God was pleased to try his faith and patience, during the long term of twenty-five years, between the giving of the promise of a son, and the fulfilment of it by the birth of Isaac. During this period, indeed, to strengthen the faith of the pious patriarch, the promise was often renewed with increasing degrees of clearness and particularity; yet it is apparent from his history, that, in general, he enjoyed no such extraordinary communications of divine light, as to raise him above the common frailties of our nature. He was an illustrious character, who walked by faith, and not by sight, and looked forward to that heavenly country, of which Canaan was a type; but he was not a faultless, or perfect character. His conduct,

when he first went into Egypt, in making Sarah pass herself for his sister, was exceedingly culpable; and could arise from no source but a distrust of the promise. (Gen. xii. 11.) We find him guilty of the same sin a second time, when he sojourned in Gerar; and he thereby subjected himself to this sharp rebuke from Abimelech, a heathen, ‘Thou hast done things ‘that ought not to be done.’ (Gen. xx. 1—9.)

During the above long and tedious period of twenty-five years, we may conceive that the pious patriarch had many dark and discouraging hours: oftentimes would he be ready to say, ‘Alas! I am come out of my native country, and have left my kindred; but where is the performance of the promise that I shall have a son?’ Again, we may conceive him as chiding his heart for doubting the faithfulness of his God, and saying to himself, ‘Therefore will I look ‘unto the Lord; I will wait for the God of my ‘salvation: my God will hear me.’ And as none that wait upon the Lord shall ultimately be ashamed; in due time, having waited, he re-

ceived the promise, in the birth of that son whose name was called Isaac, or laughter. Then was the mouth of the venerable servant of the Lord ' filled with laughter, and his tongue ' with singing: then said they among the ' heathen, the Lord hath done great things for ' him.'

If, then, we see that God, after having promised to Abraham that he should have a son, delayed the performance of the promise during the long period of twenty-five years, and thus tried the faith and patience of his chosen servant; it is agreeable to the analogy of this procedure, that the performance of the promises of establishing the kingdom of the Messiah in glory, should be delayed during a period of many centuries after his advent; and, *a priori*, it was probable that something of this kind would take place; for a period of twenty centuries bears an infinitely less proportion to the duration of Messiah's reign, than the term twenty-five years to the whole extent of Abraham's life.

Similar analogies are observable in the con-

duct of providence towards Isaac and Jacob ; but I shall only mention them very briefly. Isaac had no children by Rebekah during the term of twenty years after he took her to wife ; and we read in Genesis xxv. 21. that ‘ Isaac in- ‘ treated the Lord for his wife, because she was ‘ barren ; and the Lord was intreated of him, ‘ and Rebekah his wife conceived.’

Jacob, who inherited the promise, that of his loins the Messiah should proceed, in whom all the families of the earth should be blessed, (Gen. xxviii. 14.) was more than eighty years of age when he married Leah, the daughter of Laban ; of whom Judah, the progenitor of the promised seed, was born. In the cases of both these patriarchs, we therefore see, *first*, the giving of the promise ; and, *secondly*, a long and trying delay in the accomplishment of it ; and the inference to be deduced from both, with respect to the probable course of the procedure of God to the Messiah, is the same as has been already made.

One of the most remarkable histories in the

Old Testament, and which tends most strongly to support the analogy we are now tracing, is that of the patriarch Joseph. Early distinguished from his brethren for superior wisdom and piety, he became the favourite son of his aged father, who probably discerned in him the seeds of those great and amiable qualities which so illustriously shone forth in his subsequent conduct in life. Actuated, perhaps, more by the excess of parental fondness, than by sound judgment, the patriarch made for his beloved Joseph a coat of many colours, thus openly giving him the preference over the rest of his sons. This distinction, however, as is common in such cases, only moved the envy and hatred of his brethren; and these malignant passions were further excited by two supernatural dreams, in which God was pleased to give Joseph a pre-intimation of his future greatness. (Gen. xxxvii. 5.) ‘And Joseph dreamed a dream, and he told his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed. For, behold, we were

‘binding sheaves in the field, and lo, my sheaf
‘arose, and also stood upright; and behold, your
‘sheaves stood round about, and made obeisance
‘to my sheaf. And his brethren said unto him,
‘Shalt thou indeed reign over us? or shalt thou
‘indeed have dominion over us? And they
‘hated him yet the more for his dreams
‘and for his words. And he dreamed yet
‘another dream, and told his brethren, and
‘said, Behold, I have dreamed a dream more;
‘and behold, the sun, and the moon, and the
‘eleven stars, made obeisance to me. And he
‘told it to his father and to his brethren; and
‘his father rebuked him, and said unto him,
‘What is this dream that thou hast dreamed?
‘Shall I, and thy mother, and thy brethren, in-
‘deed come to bow down ourselves unto thee to
‘the earth? And his brethren envied him; but
‘his father observed the saying.’

There can be little doubt that these dreams made a deep impression upon the youthful mind of Joseph, and were considered by him as intimations from God, that he was destined

one day to be raised above all his brethren; and it is probable that the remembrance of them was greatly instrumental in supporting him under the severe and long-continued trials which he afterwards underwent, before he was raised to glory and empire. Jacob also seems to have considered the dreams in the same light, for we are informed by the sacred historian, that he *observed the saying*.

But, instead of finding the promises of God immediately fulfilled to Joseph, we see him, soon after he related his dreams, overwhelmed with a long course of the severest trials. When sent out by Jacob to see his brethren, he was cruelly seized by them, and they first proposed to murder him; but, departing from this purpose, they sold him to a company of Ishmaelites as a common slave. By the Ishmaelites he was carried into Egypt; and they sold him to Potiphar, an officer of Pharaoh, and captain of the guard. (Gen. xxxvii.) Advanced to a station of trust and confidence in the family of Potiphar, he became the object

of the adulterous desires of a worthless woman, whose earnest and persevering solicitations had no other effect but that of displaying, in a more illustrious manner, the excellency of his character, and the power of the grace of God, which could preserve him without spot under so dangerous a temptation: But, though he thus conquered the lusts of the flesh, he fell a sacrifice to the vile calumny of the wife of Potiphar, disappointed of the gratification of her desires. He was accused by her of an attempt to violate her person; and was cast into the prison where the king's prisoners were bound. Here he was permitted to remain for several years; and though he gained the esteem and unlimited confidence of the jailor, there was no apparent probability of his recovering his liberty.

It was not till fourteen years had elapsed, from the time that he was sold to the Ishmaelites, that Joseph was sent for out of prison to interpret the dreams of Pharaoh, and was raised to the highest dignity in his kingdom. Eight or nine years more elapsed before the

complete fulfilment of Joseph's dreams. (Gen. xlvi. 5.) ' And the sons of Israel came to buy corn among those that came, for the famine was in the land of Canaan. And Joseph was the governor over all the land; and he it was that sold to all the people of the land; and Joseph's brethren came and bowed down themselves before him, with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence came ye? And they said, From the land of Canaan, to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he had dreamed of them.'

The history of Joseph does, therefore, in the fullest manner, confirm the analogy which we have observed, both in the government of the natural world, and in the procedure of God towards the patriarchs; and we hence see new reason to presume, *a priori*, that in the kingdom of the Messiah a similar procedure was to be

expected; and that the glorious establishment of his kingdom was not to take place for many ages after his first appearance in the world.

The history of Moses, the great and chosen leader and legislator of the children of Israel, is another example of the same analogy. It seems evident, from Exod. ii. 11—14, that Moses had some secret hope, or pre-sentiment, that God was, by him, to deliver the Israelites from Egyptian bondage;* and, actuated by love for his oppressed brethren, he was impatient to begin the glorious work of their redemption, which he was prepared to expect as being near at hand, from a traditional knowledge of the promise made to Abraham, that, at the appointed time, God would bring his people out of the land of Egypt. (Gen. xv. 14.) Filled

* I am not, perhaps, at liberty to quote the New Testament as a book of *authority* in a controversy with Jews; but I cannot help remarking, that, from Stephen's expression in Acts vii. 25, it seems probable that it had been made known to Moses by divine revelation, that he was chosen by God to effect the deliverance of Israel.

with these expectations, Moses seems to have resolved upon making an attempt to deliver his countrymen. But the time appointed by the Lord was not yet come; nor was it agreeable to the analogy of his procedure towards his chosen servants, that the noble desires of Moses should be immediately gratified. He therefore saw fit to disappoint these desires; and Moses, fearing the wrath of Pharaoh, who sought to slay him, fled from Egypt, and took refuge with Reuel, the priest or prince of Midian, where he was for forty years in the humble employment of a shepherd. During this long period, the promised redemption of Israel was delayed, and the faith and patience of Moses were severely tried; and thus he was gradually prepared, in the school of adversity, for the important part he was destined to act in the approaching redemption.

It is acknowledged, as I suppose, by David Levi, and other Jewish writers, that the redemption of Israel out of Egypt was a lively type of that greater redemption to be effected

by the Messiah ; and also, that Moses himself was a type of the Messiah. But if so, is it not probable, even *a priori*, that there should be a near resemblance between the type and anti-type? And if Moses, the leader of the first redemption, was tried by a delay of forty years, after he first went forth from the court of Pharaoh to see his brethren, and attempt their deliverance, does it not appear probable that something of the same kind should happen in the economy of the Messiah, the chosen servant of God, the leader of the great and final redemption of Israel?

We see a similar analogy in the history of David, the man after God's own heart; and who was manifestly not only the progenitor, but, in an eminent manner, a type of the Messiah, who is, more than once, called by the name of David in the prophetical writings. Eight years elapsed between David's being anointed as the successor of Saul in the kingdom, and his accession to the throne of Judah ; and seven years more before he was acknow-

ledged as king by all the tribes of Israel. During the greatest part of the first of these two periods, he was in trouble and affliction; wandering from one place to another, to avoid falling into the hands of Saul.

Thus I have endeavoured, by a short review of the divine procedure towards the most eminent patriarchs, the great legislator, and the most pious monarch of the Jewish church, to show, that it has been the invariable analogy of that procedure to delay, for a long time, the performances of the promises made to the chosen servants of God. I shall now endeavour to trace the same analogy in the conduct of God towards the children of Israel as a body.

Four hundred and thirty years elapsed between the first giving of the divine promise to Abraham, that his seed should inherit the land of Canaan, and the redemption of Israel out of the land of Egypt; which redemption was only the first act of God towards the accomplishment of his own promise. During the first part of this long period, Abraham and his

posteriority were pilgrims and strangers in the land of promise. (Exod. vi. 4.) During the last part of it, they were under the most cruel oppression in the land of Egypt. At length the period arrived, when, in performance of his holy promise, God was about to deliver his people. While Moses fed the flock of Jethro, near to mount Horeb, ‘the Angel of the Lord appeared to him in a flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses! Moses! And he said, Here (*am*) I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy fathers—the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for

' he was afraid to look upon God. And the
' Lord said, I have surely seen the affliction of
' my people which are in Egypt, and have heard
' their cry, by reason of their task-masters:
' for I know their sorrows. And I am come down
' to deliver them out of the hand of the Egyp-
' tians, and to bring them up out of that land
' unto a good land, and a large: unto a land
' flowing with milk and honey. Come now,
' therefore, and I will send thee unto Pharaoh,
' that thou mayest bring forth my people, the
' children of Israel, out of Egypt.' (Exod. iii.)

Commissioned from the Most High, Moses, and his brother Aaron, proceeded to the court of Pharaoh, and demanded of him that he would permit the children of Israel to go out of the land of Egypt. And as the Egyptian monarch hardened his heart against giving obedience to the commands of God, the most dreadful plagues were inflicted upon him and his kingdom by the hand of Moses. At length, after the slaying of all the first-born in the land of Egypt, the children of Israel

were permitted to depart; and their enemies, the Egyptians, having followed them to the shores of the Red Sea, a passage through the sea was miraculously opened for Israel; and Pharaoh and his host essaying to follow them, were overwhelmed by the waters returning to their channel. ‘ Thus the Lord saved Israel ‘ that day out of the hand of the Egyptians; ‘ and Israel saw the Egyptians dead upon the ‘ sea shore. And Israel saw that great work ‘ which the Lord did upon the Egyptians; and ‘ the people feared the Lord, and believed the ‘ Lord and his servant Moses.’ (Exod. xiv.)

Being thus redeemed from the hand of their inveterate enemies, by the out-stretched arm of God himself, it might have been expected that nothing remained, but that the children of Israel, under the same almighty protection and guidance, should march in triumph, and take possession of the promised land. But the ways of God are not as our ways, nor his thoughts as our thoughts. None of the generation which came out of Egypt were accounted worthy to

enter the promised land, excepting Joshua and Caleb. (Numb. xiv. 26—45.) Even Moses, the servant of the Lord, was not permitted to enter the land of promise; he only saw it from Pisgah, where he died. (Deut. xxxii. 49.—xxxiv. 4, 5.)

The forty years during which Israel wandered in the wilderness being at length elapsed, and Moses being dead, Joshua, the son of Nun, was commanded to lead the children of Israel over Jordan, into the land of promise. And during the life of Joshua they were safely settled in Canaan; the greater part of the nations which previously occupied it being put to the sword.

But it is certain, that though, at this time, God began to give effect to the promise made to Abraham, that he would give the land of Canaan to his seed for their possession, yet the promise, in its full extent, was not fulfilled under Joshua. To satisfy ourselves of this, we need only compare the original promise, as recorded in Gen. xv. 18., with the third chapter of the book of Judges, which contains an

enumeration of the nations who were left in Canaan to prove the children of Israel. Even in the glorious and prosperous reigns of David and Solomon, the promise made to Abraham was not fulfilled in its full literal meaning; for though most of the nations, between the Euphrates and the Mediterranean, were either completely subjugated, or rendered tributary to Israel by these monarchs, yet it is clear that Tyre still continued a powerful and independent state; so that the promise recorded in Joshua i. 4., that the whole land, from the Euphrates to the Mediterranean, was to be given to the children of Israel, was not strictly made good. And it is certain that it never was fulfilled after the reign of Solomon; for, in less than three hundred years after his reign, the ten tribes were carried away captive into Assyria, whence they have never returned. The captivity of Judah in Babylon followed that of Israel, after an interval of nearly a century and a half; and it is well known, that only a small part of Judah returned to Jerusa-

lem, in consequence of the permission granted by Cyrus and Darius, the Persian monarchs. During the period which elapsed between the return from Babylon, and the destruction of Jerusalem by the Romans, the Jews enjoyed little tranquillity; and were always harassed, and often grievously oppressed, by the Persians, the Macedonians, and the Romans.

The sum of the whole of what has been said upon the procedure of God towards the children of Israel, is this: More than four centuries elapsed between the giving of the promise to Abraham, and the redemption of Israel out of Egypt. Forty years more elapsed before God began to execute his promise, by giving to the Israelites possession of the land of Canaan; and neither in the time of Joshua, nor even of David and Solomon, was the promise fulfilled in its full extent; and still less has it been so since the reign of Solomon; so that, though a period of nearly four thousand years has elapsed, since the giving of the promise of the land of Canaan to the seed of Abraham, the fulfilment of

that promise, in its full extent, is still future.

I think, therefore, it cannot be denied, that an examination of the procedure of God towards the chosen people, furnishes another strong instance of the analogy which I have endeavoured to trace, in the histories of the patriarchs; and tends to confirm the presumption, that something of the same kind was to be expected in the economy of the Messiah. For with what colour of reason, and upon what grounds, can the Jew assert, that, in the procedure of God towards the Messiah, there is to be a total departure from all those principles, and an entire deviation from those analogies, which are observable in all the other works of God; and in his dispensations towards his most faithful and highly-honoured servants, and towards that people whom he chose for himself, when all the other nations of the earth were sunk in brutish idolatry? It is evident to every enlarged mind, and to those who attentively study the works and the word of God, that there is the closest analogy

observable in every part of these works ; and as all the dispensations of God towards his servants Abraham, Isaac, and Jacob, and their posterity, form parts of one vast plan, of which the final and glorious result is to be seen under the economy of the Messiah; when, not the children of Israel only, but all the nations of the world, all the ends of the earth, are to be brought to the knowledge and worship of the true God; it is certainly altogether improbable, and, indeed, utterly incredible, that unity of design and operation should not run through the whole of this vast plan. The hypothesis of David Levi is directly opposed to the idea of such an unity of design and operation ; since it assumes, that the kingdom of the Messiah is to be established in glory immediately after his first advent in the world, and that it is to meet with no successful or long-continued opposition.

This scheme is, therefore, contradictory to the whole analogy of the government of God, both in the natural and moral world, so far as it has come under our observation.

On the contrary, the Christian system, which supposes that the establishment of the Messiah's kingdom was designed to be gradual ; that it was to meet with long opposition, so as most severely to try the patience of his servants (see Matth. xxiv. 9—13) ; is, so far, entirely agreeable to, and consistent with, every preceding part of the procedure of God towards his Old Testament Church. This, indeed, will not, alone, prove the divine mission of Christ ; but it at least removes, most effectually, the chief objection to the truth of Christianity, which pervades every part of David Levi's work on the prophecies ; and shows, that instead of being an objection, it is what was to have been expected, even *a priori*, to take place in the kingdom of the Messiah.

CHAP. III.

THE FIRST PRINCIPLE OF DAVID LEVI'S WORK ON THE
PROPHECIES, SHOWN TO BE CONTRARY TO THE
DOCTRINES OF THE HEBREW SCRIPTURES, RESPECTING
THE KINGDOM OF THE MESSIAH.

I COME now to examine, how far the first principle adopted by Levi, in his work on the prophecies, is agreeable to the Scriptures of the Old Testament. I shall not attempt to follow the learned Jew through all the different passages of the Old Testament which he has considered in the three first volumes of his work, as this would lead me beyond the limits of my present plan. Indeed, this is not necessary; for all, or nearly all, his arguments from prophecy, may be resolved into the one first prin-

ciple already mentioned, viz. that the glorious establishment of the Messiah's kingdom is immediately to follow his first advent into the world.

As David Levi has expressed his confidence that the Christians cannot produce one single clear unequivocal prophecy from the Old Testament, which foretells a two-fold coming of one and the same person as the Messiah, it may be proper to observe, that there might be the best reasons for a certain degree of obscurity in the prophecies which relate to the Messiah, as too great a degree of clearness might have interfered with their accomplishment.

This is obviously the case with respect to the prophecies relating to the four great monarchies, and to the destruction of the fourth monarchy; *i. e.* the Roman, which is, probably, very near at hand. These prophecies are sufficiently clear to be understood, in their great outlines, by attentive and impartial persons who make it a study to inquire into the subject; but they

are not so clear as to be understood by the careless and inattentive, or by those who are to be the great agents in their accomplishment, viz. the princes and governors of the world. Were they thus understood by all, it is evident that they would interfere with their own accomplishment; and would, without the intervention of new miracles, be entirely falsified; for it cannot be supposed that the princes of the Roman world, with their eyes open to the predictions of their own ruin, would take those very measures by which they are to be precipitated into destruction.

It ought also to be considered, that, with regard to the question whether Jesus be the promised Messiah, the Jews are by no means impartial judges; nor can they be so in the very nature of things. The hypothesis that Jesus is the Messiah, involves in it a charge against the Jewish nation of the blackest nature; for if Jesus be the Messiah, then certainly the Jews were his murderers, and to his murder they have added the crime of continuing to

reject and blaspheme him, for a period of eighteen centuries. Now, it cannot be maintained by a candid Jew, that his nation are qualified to act as impartial judges in this matter; for this were to say, that a man may, at once, act the part of a party and a judge, which is contrary to all the received maxims of human jurisprudence, as well, indeed, as of common sense. The candid Jew must therefore admit, that *he* comes to the examination of this question under circumstances peculiarly unfavourable; and that, even if the truth be on the side of Christianity, *he* is under a strong bias against the truth, *and has strong temptations* to resist and reject its evidence.

If there be candid and reasonable men among the Jews, these considerations ought surely to render them suspicious of themselves; and it certainly is a part of the character of every serious and humble inquirer into divine truth, to examine himself narrowly, lest he should unfortunately be under any secret bias against the system, into the merits and evidence of

which he is searching. Neither can it have escaped the observation of candid Jews, that many well-informed and learned persons of the Gentile nations, among whom they are scattered, have, at one time, doubted the truth of Christianity; and yet, on more mature examination, have become sincere converts to it. All these persons have maintained, that the evidence of the divine mission of Christ from the prophecies of the Old Testament, is of the strongest and most powerful nature; and when the Jew asserts the contrary of this, he should at least remember, that *he* is under the strongest temptation to make this assertion, even if it be false, and to shut his eyes against the evidence which Christians commonly refer to, in support of the pretensions of the founder of their religion. Let, then, the candid and humble Jew only come to the examination of this question, with that degree of self-diffidence which becomes the serious inquirer into divine truth. In opening the Old Testament, let him bend his knee in humble prayer and supplication to

the God of his fathers,—the God of Abraham, of Isaac, and of Jacob, that He may condescend to illuminate his mind to see and embrace the truth; and Christians will then have little doubt of the result of an investigation entered upon with such a spirit.

Indeed, it deserves the particular attention of the candid Jew, that this spirit of self-diffidence, and a sense of his need of divine illumination, is not to be found in the pages of David Levi. We do not see, in his work, the same spirit which animated the pious psalmist, the sweet singer of Israel, when he uttered such petitions as the following—‘With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes.’ (Psalm cxix. 10—12.) And again, ‘Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger on the earth, hide not thy commandments from me.’ (Ibid. 18, 19.) Again, the psalmist

prays, ‘ Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law ; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight.’ In another Psalm, the xxv., David prays, ‘ Show me thy ways, O Lord ; teach me thy paths. Lead me in thy truth, and teach me ; for thou art the God of my salvation ; on thee do I wait all the day.’

It appears from these passages, that the psalmist was deeply and habitually impressed with a sense of his own blindness, and need of the divine teaching, in order to understand the law of God. O that there were, in the minds of the modern Jews, the same sense of their great and absolute need of illumination from the God of their fathers,—the God of Abraham, of Isaac, and of Jacob, in order to their understanding the prophecies relative to the Messiah !

Having made these general observations, I shall now endeavour to show, that though,

perhaps, there be not any *one* passage of the Hebrew Scriptures, which clearly shows a two-fold coming of one and the same person as the Messiah; yet, by comparing *different* passages of the Scriptures one with another, we must arrive at the conclusion, that there are two advents of the Messiah revealed in the Old Testament.

Of all the prophets of the Old Testament dispensation, Daniel seems to have been the only one to whom the events which form the subject of his prophecies were revealed in chronological order. If, therefore, the time of the advent of the Messiah be revealed at all, we may expect to find it in the book of Daniel. The first passage of this prophet which I shall consider, in reference to this point, is that part of the second chapter wherein Daniel explains the prophetical dream of Nebuchadnezzar, king of Babylon.

Two distinct symbols were presented in sleep to the mind of the Babylonian monarch. First, 'a great image,' described in ver. 31—33.; and,

secondly, *ver. 34, 35.*, ‘ a stone cut out without hands, which smote the image upon his feet of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together; and became like the chaff of the summer thrashing floor; and the wind carried them away; and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.’

The *great image* is declared by the prophet to be a symbol of the four kings, or kingdoms, which were to arise in the world, viz. the Babylonian, the Medo-Persian, the Macedonian, and the Roman empires; the last of which was to subsist in two different conditions. First, as one undivided empire strong as iron; and, secondly, as divided into ten kingdoms, having part of its pristine strength mingled with much weakness; ‘ iron mixed with miry clay.’ (*ver. 41.*) And it was not possible that a more exact picture could have been given of the state of the Roman empire, since its division into ten

kingdoms by the invasions of the Goths and Vandals. Thus far, I presume, both Jews and Christians are agreed in the interpretation of this prophecy.

The *stone* which smote the image on its feet, and afterwards became a great mountain, and filled the whole earth, is declared by the prophet to symbolize a kingdom to be set up by God. (ver. 44.) ‘And in the days of these kings, shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces all these kingdoms, and it shall stand for ever.’

I suppose that the Jews agree with us in understanding this kingdom of the God of Heaven to mean the kingdom of the Messiah. In none of the books of the Old Testament do we read of any other kingdom, than that of the Messiah, to be established by God; and, therefore, it is quite incontrovertible that the kingdom of the Messiah is spoken of in this passage of Daniel.

I presume further, that the Jews will admit

that the kingdom of the Messiah begins to be set up at his first coming; or, at least, at the period when he first begins to exercise the authority with which he is invested; or, in other words, that the kingdom of the Messiah cannot be set up before his own appearance in the world.

Having premised these observations, I now shall deduce, from the above prophecy, the following propositions, which seem to me to be established by it.

First, The kingdom of the Messiah was to be set up in the world, and, consequently, the advent of the Messiah was to take place, not as the modern Jews and David Levi suppose, at the time of the destruction of the last of the Gentile monarchies, *i. e.* the Roman, but during the existence of the four monarchies; for we read in the forty-fourth verse, that ‘in the days of these kings, (or kingdoms,) the God of Heaven shall set up a kingdom.’

Secondly, The kingdom of the Messiah was to exist in the world in two different states or con-

ditions. *First*, as symbolized by *a stone cut out without hands*; *i. e.* this kingdom, in its first state, was to be erected without the operation or assistance of human power;* and it was to be in an obscure condition, as well as small in its extent. All these ideas seem to be necessarily implied in the symbol of *a stone cut out without hands*. But, *secondly*, this stone, this small and contemptible kingdom of the Messiah, is to smite the image upon its feet; or, in other words, is to smite the Roman empire in its last state, as divided into ten kingdoms; and then the image is to be totally dissolved, and its materials dissipated; and the *stone* (the small and contemptible kingdom of the Messiah) is to become a great mountain,† and is to fill the whole earth; *i. e.* it is to be advanced to a glorious and triumphant state.

* In the language of symbols, a *hand* denotes *power*.

† In the language of symbols, a *mountain* denotes a *kingdom*.

This smiting of the image evidently takes place precisely at that time, when the judgments against the nations, (particularly Edom or Rome,) which are predicted in Isaiah xxxiv. and lxiii., begin to go forth.

From the second of the foregoing propositions, it is quite evident that the prophecy in the second chapter of Isaiah, which is committed upon by David Levi, relates exclusively to the triumphant state of the Messiah's kingdom; for we find in that prophecy, that the kingdom of the Messiah is represented, not by the symbol of a *stone*, but by that of a *mountain*. It is called the '*mountain of the Lord's house*,' ver. 2.; and the '*mountain of the Lord*,' ver. 3.; consequently, David Levi's argument from that prophecy against the divine mission of Jesus, is founded upon this gross mistake, that Isaiah therein describes the kingdom of the Messiah in its original state in the world, which is proved not to be the case. The prophecy refers only to that time when the stone, having *already* smitten the image, is become a great mountain.

In Daniel vii., we have also a prophecy of the four Gentile kingdoms, and the kingdom of the Messiah; but the symbols are here different from those of the dream of Nebuchadnezzar: the vision of Daniel also contains more particulars than that dream.

After describing the three first beasts which arose out of the stormy sea, and by which were symbolized the Babylonian, the Persian, and the Macedonian empires, the prophet says, ‘ After this, I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and

' the Ancient of Days did sit, whose garment
' was white as snow, and the hair of his head
' like the pure wool; his throne was like the
' fiery flame, and his wheels as burning fire.
' A fiery stream issued and came forth from
' before him; thousand thousands ministered
' unto him, and ten thousand times ten thou-
' sand stood before him: the judgment was set,
' and the books were opened. I beheld then,
' because of the voice of the great words which
' the horn spake; I beheld even till the beast
' was slain, and his body destroyed, and given
' to the burning flame. As concerning the rest
' of the beasts, they had their dominion taken
' away, yet their lives were prolonged for a
' season and time. I saw in the night visions,
' and behold, one like the Son of Man came
' with the clouds of heaven, and came to the
' Ancient of Days, and they brought him near
' before him; and there was given him do-
' minion, and glory, and a kingdom, that all
' people, nations, and languages should serve
' him: his dominion is an everlasting dominion,

' which shall not pass away; and his kingdom
' that which shall not be destroyed.'

It is not my purpose to enter at length into the interpretation of this part of the vision; but I shall just mention, that the beast here described, is, by the almost unanimous consent of Christian, and, I suppose also, Jewish interpreters, allowed to mean the Roman empire. The ten horns signify the ten kingdoms into which that empire was divided after its overthrow by the Goths and Vandals; and nearly all of our Protestant writers on prophecy agree that the little horn symbolizes the Papal power.

It is apparent from the above passage, ver. 9 — 14., that the coming of the Messiah (the Son of Man) with the clouds of heaven, which is described in this vision, takes place after the body of the fourth beast (the Roman empire) is given to the burning fire to be destroyed. In other words, this advent of the Messiah precisely synchronizes with the destruction of Rome, the Edom and Bozrah of Isaiah xxxiv, and lxiii. It also synchronizes with that period,

when the stone, (Dan. ii. 34.) having smitten the image, is upon the point of becoming a great mountain to fill the whole earth. Therefore, this coming of the Messiah with the clouds of heaven, cannot be his *first* appearance in this world; for it has already been proved, in considering Daniel ii., that the first coming of the Messiah takes place while the Roman empire is yet standing:—‘ In the days of these ‘ kings (or kingdoms) the God of Heaven shall ‘ set up a kingdom.’ (Dan. ii. 44.) It consequently follows, that two different advents of the Messiah are revealed in Daniel; the one, while the Roman empire is yet standing, to establish the kingdom of the stone, (Dan. ii. 44, 45.) the other, when the Roman empire is destroyed, to establish the kingdom of the mountain—to give the kingdom to the saints. (vii. 27.)

We may arrive at the same conclusion by another chain of argument. When the Son of Man comes with the clouds of heaven, (Dan. vii. 13,) he evidently comes in a triumphant

state; in the full possession of all the faculties of mature and perfect manhood; to be crowned with that honour, glory, and power, which are reserved for him in the counsels of the Most High. But this cannot be his first advent; for, according to all the prophecies, as understood both by Jews and Christians, he was to be born of a woman, and in the family of David; and, consequently, his first coming must be, not with the clouds of heaven, but as an helpless infant, born from the womb of his mother; and we must next look for him, not as receiving dominion, and glory, and a kingdom, but as hanging upon the breast of his mother to draw nourishment from her milk; and afterwards as increasing in wisdom and stature, and in favour with God and man. And as it cannot be denied, that the condition of an infant is an humble, lowly state, it follows, that two different advents of the Messiah are revealed in prophecy; the one in a state of humility, the other in a state of glory: the one as an infant born in Bethlehem (Micah v. 2.); the other with the

clouds of heaven, to receive the kingdom promised to him. But where is the Messiah during the period that intervenes between these two advents?

Psalm cx. ‘The Lord said unto my Lord, ‘sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.’ ‘The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedech. ‘The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the head over many countries.’

The person here addressed by Jehovah, and whom David calls his Lord, (‘Jehovah said unto my Lord,’) can only be the Messiah; for to no other person, or character, can such language belong. The Messiah is here represented as being exalted at the right hand of God, ‘till his enemies be made his footstool.’

This exaltation is therefore in the heavenly world; for to that world only can belong the phrase at the right hand of God. This exaltation of the Messiah cannot be his first state as *man*; for that we have seen was the condition of an infant born at Bethlehem, and hanging upon the breast of his mother. Neither is this exaltation of the Messiah at the right hand of God, his last condition; for then his enemies will have been made his footstool: ‘ he will then have received dominion, glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away ; and his kingdom that which shall not be destroyed.’

Therefore, since this exaltation of the *MAN*, the *Messiah*, is neither his first state nor his last state, it follows, that it must be an *intermediate state*, during which he himself is highly exalted; but he has yet enemies who are not made his footstool; or, in other words, his cause and kingdom are, if not in a depressed, yet at least in a militant state, fighting with many, and powerful,

and malicious enemies. During this period we also learn, that the Messiah sustains the office of a priest, made after the order of Melchisedech, to whom Abraham himself paid tithes. Now, as every priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man, the Messiah, have somewhat also to offer, of which I shall treat in another part of this work.

The concluding part of this prophetical Psalm will be accomplished at the second advent of the Messiah, when the Roman empire is destroyed, as in *Isaiah xxxiv. and lxiii.*

From this prophetical Psalm we may conclude, that the scheme of David Levi, with respect to the establishment of the Messiah's kingdom in the world immediately after his first advent, is altogether contrary to the Scriptures; and that all the prophecies which describe the triumphant progress of his cause and kingdom, must relate, ultimately, not to the period when he first comes into the world, in the form of an infant; and not even to the period

when he is exalted at the right hand of God, until his enemies be made his footstool; but to that time when he comes with the clouds of heaven, to receive the kingdom, and when his enemies are made his footstool.

I shall now resume the consideration of the objection so confidently advanced against the divine mission of Jesus in David Levi's work. (Vol. I. page 130.) The passage is as follows:

— “ I am confident they (the Christians) cannot produce one single clear unequivocal prophecy from the Old Testament, which foretells a two-fold coming of one and the same person as the Messiah ; and that, too, at the distance of such a number of years as have already elapsed from the supposed period of his being on earth ; whence it is manifest, that the whole scheme of the Millenium is a mere chimaera, an *ignis fatuus*, notwithstanding all the noise and pother that has been made about it.”

In answer to this objection, I would again re-call to the mind of the reader an observation

already made in a former page; viz. that the eighteen centuries which have elapsed from the coming of Jesus, bear no more proportion to the duration of the kingdom of the Messiah, than a grain of sand does to the matter of the terrestrial globe. This, I think, removes the weight of David Levi's objection, so far as it rests upon the length of time which has elapsed since the first coming of Jesus. Further, the principle of this objection made by David Levi, seems to be this, that we have a right to prescribe to the Almighty Governor of the universe, precisely what degree, and kind of evidence he is bound to afford us of the divine mission of the Messiah. Christians have never maintained, nor did the author of their religion himself assert, that the evidence of his divine mission, from the prophecies of the Old Testament, is of so strong and so obvious a nature as to preclude the necessity of the most diligent use of our reasoning faculties, in searching for that evidence. Christ himself said to the Jews, 'Search the Scriptures; for in them ye think ye

' have eternal life, and they are they which
' testify of me.' (John v. 39.) Now, the com-
mand *to search*, supposes that the truth is not
so evident as to be known without searching.
Accordingly, we read of certain Jews at Berea,
in Acts xvii., ' who received the word with all
' readiness of mind, and searched the Scriptures
' daily, whether these things were so; therefore,
' many of them believed.'

This is the temper of mind which best befits
feeble and sinful creatures, who are anxious to
know and to do the will of God; and it by no
means becomes any of the children of men to
dare to prescribe to God what precise degree of
evidence he shall afford us of the great truths
of religion.

It is not upon one passage of the Old Testa-
ment, that Christians found their belief that
Jesus is the Messiah, but it is upon the whole
of the prophecies relating to the Messiah. By
comparing scripture with scripture, they are con-
vinced that the life, the doctrine, the sufferings,
the death, the resurrection, the ascension, and the

second advent of Jesus, are all predicted in the Hebrew Scriptures. And if it be necessary diligently to search the Scriptures, in order to attain this conviction, this is quite analogous to the whole economy of the providential government. In no part of the vast circle of knowledge does important truth lie on the surface. To be a good mathematician, an astronomer, or a logician; to attain a competent knowledge of any one of the arts which are necessary for the well-being of man, as a member of civil society, require the diligent and persevering application of our faculties. And shall it be thought that the only species of knowledge which is transcendently important, viz. that of the revealed will of God, is to be attained without diligent and solicitous inquiry? or that God will bestow it upon the idle, the careless, or the indifferent? Surely not.

This may show how unreasonable David Levi's objection is, even if it had not been proved, from the prophecies of Daniel, that there are two advents of the Messiah revealed in the

Hebrew Scriptures. Indeed, from the infidelity of many of his own nation, who, though surrounded by the strongest evidence of the truth of the Mosaic revelation, and themselves living evidences of its truth, yet do not believe a syllable of revelation, (see Levi's Dissert. Vol. III. page 141.) David Levi might have been led to see, that our reception of the truths revealed to us in the Scriptures depends less upon their being supported by over-powering evidence, than upon our being disposed to give a willing and patient hearing to the evidence actually given. What evidence, for instance, can be more over-powering to a candid mind, than that which arises from the fulfilment of the wonderful prophecies recorded in Deuteronomy with respect to the children of Israel? Yet it is a fact, acknowledged by David Levi himself, that many of his own people turn a deaf ear to this evidence, and believe not a syllable of revelation! Now, had it pleased the Almighty to give that precise degree and kind of evidence of the divine mission of Jesus

which Levi requires, how does he know but that this evidence would have been resisted in the same way as many of his nation resist that which supports the Mosaic revelation? Nay, how does he know but that he himself is now resisting that evidence which God hath seen fit to give of the mission of him who is the true Messiah?

CHAP. IV.

THE HEBREW SCRIPTURES TESTIFY THAT THE MESSIAH WAS
TO SUFFER; AND THE PROPHECIES OF A SUFFERING
MESSIAH WERE ALL ACCOMPLISHED IN THE LIFE,
SUFFERINGS, AND DEATH OF JESUS.

ISAIAH liii. ‘ Who hath believed our report? ‘ and to whom is the arm of the Lord revealed? ‘ For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we

' esteemed him not. Surely he hath borne our
' griefs, and carried our sorrows; yet we did
' esteem him stricken, smitten of God, and
' afflicted. But he was wounded for our trans-
' gressions; he was bruised for our iniquities;
' the chastisement of our peace was upon him;
' and with his stripes we are healed. All we,
' like sheep, have gone astray; we have turned
' every one to his own way; and the Lord hath
' laid on him the iniquity of us all. He was
' oppressed, and he was afflicted, yet he opened
' not his mouth. He was taken from prison,
' and from judgment, and who shall declare his
' generation? for he was cut off out of the land
' of the living; for the transgression of my
' people was he stricken. And he made his
' grave with the wicked, and with the rich, in
' his death; because he had done no violence,
' neither was any deceit in his mouth. Yet
' it pleased the Lord to bruise him: he hath
' put him to grief: when thou shalt make his
' soul an offering for sin, he shall see his seed,
' he shall prolong his days, and the pleasure of

' the Lord shall prosper in his hand. He shall
' see of the travail of his soul, and shall be
' satisfied: by his knowledge shall my righteous
' servant justify many; for he shall bear
' their iniquities. Therefore will I divide unto
' him (a portion) with the great, and he shall
' divide the spoil with the strong; because he
' hath poured out his soul unto death: and he
' was numbered with the transgressors, and he
' bare the sin of many, and made intercession
' for the transgressors.'

The point at issue, between Jews and Christians, with respect to the foregoing prophecy, is, what person is spoken of. The modern Jews allege, that the Jewish nation is here personified; and their sufferings during their long and dreadful captivity are thus foretold. The Christians, on the contrary, apply this passage to the sufferings and death of Jesus. I shall therefore inquire, *first*, how far the features of character possessed by the person who is the subject of this prophecy, are to be found in the Jewish nation; and, *secondly*, whether all these

features of character did not shine forth conspicuously in the life, and sufferings, and death of Jesus.

The person here described, is styled the righteous servant of God. (*ver. 11.*) Righteousness, therefore, forms a prominent feature of his character. How far this feature of character belongs to the children of Israel, at any period of their history, we may learn from the Hebrew Scriptures, and the writings of David Levi. When they were about to inherit the land of Canaan, Moses, in the name of the Lord, thus addresses them:—‘ Speak not thou in thine heart, after that the Lord thy God hath cast them out before thee, saying, For my righteousness the Lord hath brought me in to possess the land; but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he

‘ may perform the word which the Lord sware
‘ unto thy fathers, Abraham, Isaac, and Jacob.
‘ Understand, therefore, that the Lord thy God
‘ giveth thee not this good land to possess it for
‘ thy righteousness; for thou art a stiff-necked
‘ people. Remember, and forget not, how thou
‘ provokedst the Lord thy God to wrath in the
‘ wilderness: from the day that thou didst de-
‘ part out of the land of Egypt, until ye came
‘ into this place, ye have rebelled against the
‘ Lord.’ (Deut. ix.)

After their entrance into the promised land, and their settlement in it, Joshua, who intimately knew the character of his people, thus addresses them, at a time when they had just renewed the profession of their firm determination to continue in the service of the Lord, (xxiv. 19.) ‘ And Joshua said unto the people, ‘ Ye cannot serve the Lord; for he is an holy
‘ God ; he is a jealous God: he will not forgive
‘ your transgressions nor your sins.’ The meaning of this seems to be, that there was something in the character of the children of Israel

so opposite to the holiness of God, that it was impossible for them sincerely to love and obey him.

In the time of the prophet Isaiah, the children of Israel and Judah are described as ‘a ‘sinful nation ; a people laden with iniquity ; ‘children that are corrupters.’—‘ Except the ‘Lord had left us a *very* small remnant, (of righteous persons,) we should have been as Sodom, ‘and we should have been like unto Gomorrah.’ Even their religious worship is described as being abominable in the sight of God. (Isaiah i. 13.) In the time of Jeremiah they were equally depraved and wicked ; the prophet says, (*ch. ix. 2.*) ‘ Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men ! And they bend their tongues like their bow for lies, but they are not valiant for truth on the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neigh-

'bour, and trust ye not in any brother ; for every
'brother will utterly supplant, and every neigh-
'bour will walk with slanders.' No descrip-
tion can convey ideas of more deplorable obli-
quity and degeneracy of character. The eighth
chapter of Ezekiel contains a most affecting
account of the wickedness of the Jews about
the same period. In that inimitable prayer of
the prophet Daniel, recorded in Daniel ix., we
see how deeply that holy man was affected with
the sins of his people. The same thing appears
after their return from the Babylonian captivity.
(Ezra ix. 4.) 'Then were assembled unto me
'every one that trembled at the words of the
'God of Israel, because of the transgressions of
'those that had been carried away ; and I sat
'astonished until the evening sacrifice. And
'at the evening sacrifice I arose up from my
'heaviness, and having rent my garment and my
'mantle, I fell upon my knees, and spread out
'my hands unto the Lord my God, and said, O;
'my God, I am ashamed, and blush to lift up
'my face unto thee, my God ; for our iniquities

' are increased over our head, and our trespass is
' grown up unto the heavens. Since the days of
' our fathers have we been in a great trespass
' unto this day; and for our iniquities have we,
' our kings, and our priests, been delivered into
' the hands of the kings of the lands, to the
' sword, to captivity, and to a spoil, and to a con-
' fusion of face, as it is this day.' The con-
cluding book of the canon of the Old Testa-
ment shows, that the children of Judah were not
better at that time than in the days of the more
ancient prophets.

Let us now hear the testimony of David Levi with regard to the character of his people, from the time of the Babylonian captivity to the present day. In his remarks upon the prophecy of Hosea, in Vol. III. page 56, he says, "The prophet having thus briefly represented, " by the above figure, the captivity of the ten " tribes, the destruction of Jerusalem and the " first temple, with the visitation of Babylon to " the house of Judah, and not to the house of " Israel, proceeds to inform us of the destruction

“ of the second temple, under the figurative representation of the name of the third child, (ver. 8, 9.) And she conceived, and bare a son, and God said, call his name Lo-ammi, (not my people). This was to show, that the children of Judah, during the second temple, would not, by their actions, be his people.” Levi elsewhere testifies, (Vol. I. page 59.) that upon the return of Judah from Babylon, “ their sins were not yet done away; and they greatly added to them, so that they were doomed to a future captivity.”

David Levi says, “ that there are many of his brethren at present who laugh at all the warnings of the divine judgment, and ridicule the idea of a Messiah coming to save them; (for they do not believe a syllable of revelation;) much less, say they, can we believe, that God can ever be so vindictive as to destroy his creatures by war, &c. Thus” (says Levi,) “ do they pretend to honour God, by denying his justice, and depriving him of the government of the world which he hath

" created in his wisdom, in opposition to what
" the word of God teaches us as the punishment
" of the antediluvians of Sodom," &c.
(Vol. III. page 141.)

Indeed, the authority of David Levi was no way necessary to show that the Jews continue to be a wicked people like their fathers; for it is plainly foretold in Ezekiel xxxvi., that they will continue in wickedness till the day of their redemption; and they are there charged with causing the name of the Lord to be profaned among the heathen by their great wickedness.

The conclusion to be drawn from what has been said on this subject, is, that the Jews have, at no period of their history, been a righteous people; and, consequently, the prophecy of Isaiah liii., which relates to a person called the righteous servant of God, cannot relate to the sufferings of the Jewish nation; nor can a people, who, throughout every part of their history, have been wicked and rebellious, and whose sufferings have been only the just punishment of their sins, be personified under

the character of a righteous servant of God. The Jewish interpretation of this prophecy is therefore false.

The next feature in the character of the righteous servant of God, who is the subject of this prophecy, is, that his sufferings are expiatory of the sins of others:—‘ He hath ‘ borne our griefs, and carried our sorrows; yet ‘ we did esteem him stricken, smitten of God, ‘ and afflicted. But he was wounded for our ‘ transgressions; he was bruised for our iniqui- ‘ ties; the chastisement of our peace was upon ‘ him, and with his stripes we are healed. ‘ All we, like sheep, have gone astray; we ‘ have turned every one to his own way; and ‘ the Lord hath laid on him the iniquity of ‘ us all.’

It is quite clear that the person here spoken of, the righteous servant of God, upon whom the iniquities of *us all* are laid, must be different from those whose iniquities are laid upon him; in other words, they are not *his own* sorrows, and *his own* iniquity, which he bears, but the

sins and sorrows of *others*: else why is it said *he* hath borne *our* griefs, and not *he* hath borne *his own* griefs? If the Jewish nation were here personified, and a description given of their sufferings, then the passage would run as follows:—‘ He hath borne his griefs, and carried his sorrows: he was wounded for his transgressions, and the chastisement of his peace was upon him; and with his stripes was he healed.’ To understand the third personal pronoun *he*, to mean the same individuals, or nation, as the first personal pronoun *we*, in one and the same sentence, is in the highest degree absurd. But to such shifts are the Jews reduced, by denying the plain and obvious meaning of their own sacred books.

It follows, therefore, that the sufferings of the person here described are expiatory; they are submitted to for the benefit not of himself, but of others. Now, there is no passage of the prophetical Scriptures which declares this of the sufferings of the children of Israel. On the contrary, it is said, in numberless passages of

the Scriptures, that all *their* sufferings are the fruit of their own sins. (Levit. xxvi. 39.)

' And they that are left of you, shall pine away
' in their iniquity in their enemies' lands ; and
' also in the iniquities of their fathers shall they
' pine away with them. If they shall confess
' their iniquity, and the iniquity of their fathers,
' with their trespass which they trespassed
' against me ; and that also they have walked
' contrary unto me ; and that I also have walked
' contrary unto them, and have brought them
' into the land of their enemies ; if then their
' uncircumcised hearts be humbled, and they
' then accept the punishment of their iniquity,
' then will I remember my covenant with
' Jacob, and also my covenant with Isaac, and
' also my covenant with Abraham will I remem-
' ber ; and I will remember the land.'

In the above passage, we see Israel led into captivity for their own iniquity ; and it is only when they shall have accepted the punishment of their iniquity, as being their just due, that they shall find mercy, and be restored to their

own land. Indeed, it deserves the particular attention of the Jews, that there seems to be some great offence, which is emphatically dwelt upon by the Spirit of God in this passage, as the procuring cause of their misery: it is called '*the trespass which they trespassed against me.*' The Hebrew word *בַּזָּבֵד* here rendered *trespass*, seems to mean, properly, a falling away, or apostacy from the truth, which is the very worst species of sin. (See Parkhurst on this word.)

Since, then, it is evident, that the punishments inflicted upon the Jewish nation have been for their own sins, their sufferings cannot, in any sense, be an expiation for the sins of others. Consequently, the passage of Isaiah, which we are now considering, does not describe their sufferings, since it relates to the sufferings of a person who is styled the righteous servant of God, and who suffered for the iniquities of others, not for his own.

But farther, If we suppose that in the liii. of Isaiah the Jewish nation is personified, then we

must suppose that the person styled, in ver. 11, the righteous servant of God, is one and the same with those who, in the 6th verse, are said to ‘have all gone astray, like sheep; and to ‘have turned every one to his own way.’ But how can a people, described as so laden with iniquity, receive the title of *the righteous servant of God* in the very same passage of Scripture? This would be making the Scriptures contradict themselves. The Jews are therefore certainly mistaken in their application of this prophecy.

The clause in the 8th verse, ‘he was cut off ‘out of the land of the living,’ cannot possibly apply to the nation of Israel: neither can the phrase in the 9th verse, ‘he made his grave ‘with the wicked, and with the rich in his ‘death;’ for these are things that cannot be affirmed of a nation: and if it be said that these expressions are figurative, the reply is, that they still cannot apply to the Jews, who, though led captive in all nations, are preserved from destruction, and are destined, by provi-

dence, to be raised to glory and happiness at a future, and, probably, not very remote period.

It does not characterize the Jewish nation, that they 'have done no violence, neither was 'deceit found in their mouth.' On the contrary, it is testified against them, by God himself, that they 'filled their land with violence.' (Ezek. viii. 17.) And if, in this and all the foregoing particulars, the prophecy will not answer to the character of the Jews, it follows that it has no relation whatever to their sufferings.

I would now proceed to examine whether the prophecy was not fulfilled minutely in the life, the sufferings, and death of Jesus. I think it impossible for any unprejudiced person to read the four gospels attentively, without feeling a conviction that Jesus was a preacher of righteousness. To prove how often he preached righteousness, it would be necessary to transcribe a great part of the gospels; I shall therefore content myself with quoting a few passages, earnestly beseeching the Jews to

judge for themselves in this matter, by an attentive perusal of the gospels.

‘ Blessed are the poor in spirit ; for theirs is the kingdom of heaven. Blessed are they that mourn ; for they shall be comforted. Blessed are the meek ; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness ; for they shall be filled. Blessed are the merciful ; for they shall obtain mercy. Blessed are the pure in heart ; for they shall see God. Blessed are the peace-makers ; for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake ; for theirs is the kingdom of heaven.’ ‘ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil, and

' on the good, and sendeth rain on the just, and
' on the unjust. For if ye love them which
' love you, what reward have ye? do not even
' the publicans the same? And if ye salute
' your brethren only, what do you more than
' others? do not even the publicans so? Be
' ye therefore perfect, even as your Father which
' is in heaven is perfect.' (Matt. v.)

' Not every one that saith unto me, Lord,
' Lord, shall enter into the kingdom of heaven;
' but he that doeth the will of my Father which
' is in heaven. Many will say unto me in that
' day, Lord, Lord, have we not prophesied in
' thy name? and in thy name have cast out
' devils? and in thy name done many wonderful
' works? And then will I profess unto them,
' I never knew you: depart from me, ye that
' work iniquity. Therefore, whosoever heareth
' these sayings of mine, and doeth them, I will
' liken him unto a wise man, which built his
' house upon a rock: and the rain descended,
' and the floods came, and the winds blew, and
' beat upon that house; and it fell not, for it

‘ was founded upon a rock. And every one
‘ that heareth these sayings of mine, and doeth
‘ them not, shall be likened unto a foolish man,
‘ which built his house upon the sand: and
‘ the rain descended, and the floods came, and
‘ the winds blew, and beat upon that house;
‘ and it fell, and great was the fall of it.’
(Matt. vii.)

‘ But when the Pharisees had heard that he
‘ had put the Sadducees to silence, they were
‘ gathered together. Then one of them, which
‘ was a lawyer, asked him a question, tempting
‘ him, and saying, Master, which is the great
‘ commandment in the law? Jesus said unto
‘ him, Thou shalt love the Lord thy God with
‘ all thy heart, and with all thy soul, and with
‘ all thy mind. This is the first and great com-
‘ mandment. And the second is like unto it,
‘ Thou shalt love thy neighbour as thyself. On
‘ these two commandments hang all the law
‘ and the prophets.’ (Matt. xxii.)

‘ And, behold, a certain lawyer stood up and
‘ tempted him, saying, Master, what shall I do

' to inherit eternal life ? He said unto him,
' What is written in the law ? How readest
' thou ? And he, answering, said, Thou shalt
' love the Lord thy God with all thy heart,
' and with all thy soul, and with all thy
' strength, and with all thy mind ; and thy
' neighbour as thyself. And he said unto him,
' Thou hast answered right ; this do, and thou
' shalt live. But he, willing to justify himself,
' said unto Jesus, And who is my neighbour ?
' and Jesus, answering, said, A certain man
' went down from Jerusalem to Jericho, and
' fell among thieves, which stripped him of his
' raiment, and wounded him, and departed,
' leaving him half dead : and by chance there
' came a certain priest that way ; and when he
' saw him, he passed by on the other side.
' And likewise a Levite, when he was at
' the place, came and looked on him, and
' passed by on the other side. But a certain
' Samaritan, as he journeyed, came where he
' was ; and when he saw him, he had compas-
' sion on him ; and went to him, and bound

' up his wounds, pouring in oil and wine, and
' set him on his own beast, and brought him
' to an inn, and took care of him. And on the
' morrow, when he departed, he took out two-
' pence, and gave them to the host, and said
' unto him, Take care of him ; and whatever
' thou spendest more, when I come I will repay
' thee. Which now of these three thinkest
' thou was neighbour unto him that fell among
' the thieves ? and he said, He that shewed
' mercy on him. Then said Jesus unto him,
' Go thou, and do likewise.' (Luke x.)

That Jesus was not only a preacher, but a doer of righteousness, is evinced in every part of the evangelical history. His whole public ministry was a course of unwearied, and persevering, and ardent charity, to the souls and bodies of men, as well as of piety to God. Even his enemies and murderers could not prove any crime or fault against him. He himself said to the Jews, ' Which of you convinceth me
' of sin ?' (John viii. 46.) It is evident, from the history of his condemnation by the Sanhe-

drim, that they were destitute even of a pretext for putting him to death: they could allege no crime against him, excepting that of his confessing himself to be the Messiah, the Son of God. (See John xix. 7.)

Mat. xxvi. 59. ‘ Now, the chief priests and elders, and all the council, sought false witness against Jesus to put him to death, but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This (fellow) said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

‘ Then the high priest rent his clothes, saying,
‘ He hath spoken blasphemy; what further
‘ need have we of witnesses? Behold, now ye
‘ have heard his blasphemy. What think ye?
‘ They answered and said, He is guilty of
‘ death.’

Matth. xxvii. ‘ When the morning was
‘ come, all the chief priests and elders of the
‘ people took counsel against Jesus, to put him
‘ to death: and when they had bound him, they
‘ led him away, and delivered him to Pontius
‘ Pilate, the governor. Then Judas, which had
‘ betrayed him, when he saw that he was con-
‘ demned, repented himself, and brought again
‘ the thirty pieces of silver to the chief priests
‘ and elders, saying, I have sinned, in that I
‘ have betrayed the innocent blood. And they
‘ said, What is that to us? See thou to it.
‘ And he cast down the pieces of silver in the
‘ temple, and departed, and went and hanged
‘ himself.’

‘ And Jesus stood before the governor; and
‘ the governor asked him, saying, Art thou the

' king of the Jews? And Jesus said unto him,
' Thou sayest. And when he was accused of
' the chief priests and elders, he answered no-
' thing. Then said Pilate unto him, Hearest
' thou not how many things they witness
' against thee? And he answered him to never a
' word, insomuch that the governor marvelled
' greatly. Now, at the feast, the governor was
' wont to release unto the people a prisoner,
' whom they would. And they had then a
' notable prisoner, called Barabbas. Therefore,
' when they were gathered together, Pilate said
' unto them, Whom will ye that I release unto
' you? Barabbas, or Jesus, which is called
' Christ? For he knew that for envy they had
' delivered him. When he was sat down on the
' judgment seat, his wife sent unto him, saying,
' Have thou nothing to do with that just man;
' for I have suffered many things this day in a
' dream because of him. But the chief priests
' and the elders persuaded the multitude that
' they should ask Barabbas, and destroy Jesus.
' The governor answered and said unto them,

‘ Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.’

X My purpose, in giving the preceding quotations, is to show, that of the three parties concerned in the murder of Jesus, viz. Judas, his betrayer; the chief priests, his accusers; and Pilate, his judge; the first and the last pronounced him completely innocent; and the se-

cond had no charge whatever to prefer against him, but that one already mentioned, viz. that he professed himself to be the Messiah. This is evident from the proceedings of the Sanhedrim; for, though they ‘sought false witness against him, they found none;’ and it was not till he confessed himself to be the Son of God, that the ‘high priest rent his cloaths, saying, He hath spoken blasphemy; what further need have we of witnesses?’ The same thing is evident from John xix. 6, 7, ‘Pilate saith unto them, ‘Take ye him, and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.’

Now, it is quite obvious, that, in order to prove that Jesus was guilty of falsehood and blasphemy, in confessing himself to be the Messiah, it was necessary that the Sanhedrim should have convicted him either of leading the people away from the worship of God, (see Deut. xiii. 1—5.) or of uttering false predictions. (Deut. xviii. 20—22.) ‘But the pro-

'phet which shall presume to speak a word in
'my name, which I have not commanded him
'to speak, or that shall speak in the name of
'other gods, even that prophet shall die; and if
'thou say in thine heart, How shall we know
'the word which the Lord hath not spoken?
'When a prophet speaketh in the name of the
'Lord, if the thing follow not, nor come to pass,
'that is the thing which the Lord hath not
'spoken; but the prophet hath spoken it pre-
'sumptuously: thou shalt not be afraid of
'him.'

Did the Sanhedrim institute an inquiry into the pretensions of Jesus upon these principles; by which they were bound to be guided, as being a part of the law of Moses? It is evident that they did not. They neither convicted Jesus of false doctrines, nor of false predictions. They could not call in question the spotless innocence of his life; nor can the modern Jews prove that the Sanhedrim did, upon this occasion, pay the smallest attention to the commands of the law. It follows, therefore, (even

upon the supposition which is most favourable to the Sanhedrim,) that they condemned Jesus without any evidence whatever of his guilt; *i.e.* they were (even on the supposition of his being an impostor,) guilty of a judicial murder, by condemning him as such without evidence. But O ! if it be indeed true, as we Christians believe, that he was the promised Messiah, how awful is the load of guilt which this act of the Sanhedrim entailed on the Jewish nation ! ‘His ‘blood’ (said the Jews) ‘be on us, and our ‘children :’ that blood does still lie upon them as a curse, and will do so, ‘till they shall look ‘on him whom they have pierced, and mourn ‘for him as for an only son ; and shall be in ‘bitterness for him, as one that is in bitterness ‘for his first born.’ (Zech. xii.)

As, therefore, we have seen that Jesus was a preacher of righteousness; that his whole ministry was a course of active beneficence to the souls and bodies of men; and that his greatest enemies, the Jewish Sanhedrim, with all the advantages they possessed from their official situation, could

prove nothing against him; and, as we have further seen, that both his betrayer, Judas, and his judge, Pilate, pronounced him innocent; it follows that, in every respect, his character and conduct showed him to be ‘the righteous servant of God;’ which is the great characteristic mark of the person described in Isaiah liii.

The next feature of character belonging to the person who is mentioned in Isaiah liii., is, as we have seen, that his sufferings are expiatory; and submitted to by him for the sins of others, and not for his own. ‘He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. We all, like sheep, have gone astray, &c.; and the Lord hath laid, or caused to meet on him, the iniquity of us all.’ And, in the concluding verse it is said, that ‘he bare the sin of many.’ Now, it deserves particular consideration, that the Hebrew word here used for *he bare*, is precisely the same which, in Leviticus xvi. 22, is applied to the bearing away the sins of the children of

Israel by the scape-goat. In Isaiah liii. 12, the phrase is נְשָׁא חַטֹּאת—רַבִּים נְשָׁא and in Leviticus xvi. 22, it is נְשָׁא הַשְׂעִיר עַלְיֵךְ אֶת־כָּל—עֲנָתֶם The inference is, that the *bearing of sin*, in both passages, has the same meaning; and it is natural also to suppose, that the scape-goat was a type of the righteous person mentioned in Isaiah liii., who was, in the proper sense of the word, to bear the sins of many.

Let us now compare the doctrines of the New Testament, with respect to the sufferings of Jesus, with the foregoing prophecy. Does Isaiah say of the righteous servant of God that 'he bare the sin of many?' The New Testament testifies the same of Jesus, (John i. 29.) 'The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.' (Matth. xx. 28.) 'The Son of man came not to be ministered unto, but to minister; and to give his life a ransom for many.' (Rom. v. 6.) 'For when we were yet without strength, in due time Christ died for the ungodly.' (1 Pet.

ii. 21.) ‘ Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth.’ ‘ Who, his own self, bare our sins on his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.’

Isaiah says of the righteous servant of God, (lili. 10.) ‘ It pleased the Lord to bruise him; he hath put him to grief.’ The New Testament says, (Rom. viii. 32.) ‘ He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?’ (1 John iv. 9.) ‘ In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.’

Isaiah says, ‘ he bare the sin of many; and

'made intercession for the transgressors.' St. Paul says, (1 Tim. ii. 5, 6.) 'For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.' (Heb. ix. 26.) 'But now, once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after death the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.' St. Peter says, (1 Pet. iii. 18.) 'For Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God.'

Isaiah says, (liii. 9.) 'He made his grave with the wicked, and with the rich, in his death.' We are informed by the evangelists, that Jesus was crucified in a place called Golgotha, or the place of a skull; which was probably so called from its being the place of burial for the male-

factors who had been executed there.* St. John further says, (*ch. xix.* 41, and 42.) ‘ Now, ‘ in the place where Jesus was crucified, there ‘ was a garden, and in this garden a new sepul- ‘ chre, wherein was never man yet laid ; there ‘ laid they Jesus therefore, because of the Jews’ ‘ preparation, for the sepulchre was nigh at ‘ hand.’

‘ Here, then, we may see and admire the exact ‘ completion of this famous prophecy of Isaiah, ‘ He made his grave with the wicked, and with ‘ the rich, in his death. He was buried like the ‘ wicked companions of his death, under the ‘ general leave granted to the Jews for taking ‘ down their bodies from the cross ; and was, ‘ like them, buried in, or near the place of exe- ‘ cution.

‘ But here the distinction, foreseen and fore- ‘ told many hundred years before, took place in ‘ favour of Jesus ; who, though numbered with

* See West on the Resurrection, Sec. xviii. page 209.

' the transgressors, had done no violence, neither
' was there any deceit in his mouth; for Joseph
' of Arimathea, a rich man, and an honourable
' counsellor, (Matth. xxvii. 57.—Mark xv. 43.—
' John xix. 38.) and Nicodemus, a man of the
' Pharisees, a ruler of the Jews, a master of Israel,
' conspired to make his grave with the rich, by
' wrapping his body in linen cloaths, with a mix-
' ture of myrrh and aloes, about an hundred
' pounds weight, and laying it in a new sepulchre,
' hewed or hollowed into a rock, which Joseph
' of Arimathea had caused to be made for his
' own use; circumstances which evidently show,
' that he was not only buried *by* the rich, but
' *like* the rich also, according to the prophecy.'

(West on the Resurrection, page 210.)

Isaiah says, (*ver. 12.*) 'Therefore will I
' divide him a portion with the great, and he
' shall divide the spoil with the strong; because
' he hath poured out his soul unto death.' St.
Paul says of Jesus, (*Phil. ii. 8.*) ' Being found
' in fashion as a man, he humbled himself, and
' became obedient unto death, even the death of

'the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow; of (things) in heaven, and in earth, and under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' The same doctrine respecting Jesus is taught throughout the whole of the New Testament. (Matth. xxviii. 18.) 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.' (See Acts ii. 33.—iii. 21. Heb. i. 3.)

Finally, Isaiah says, 'he was numbered with the transgressors;' and the evangelists tell that there were two thieves crucified with Jesus, the one on his right hand, the other on his left. (Matth. xxvii. 38.) Isaiah tells us, 'he made intercession for the transgressors;' and Luke informs us, (xxiii. 34.) that Jesus made intercession for his murderers, saying, 'Father, forgive them, for they know not what they do.' We are also told in Heb. vii. 25, that Jesus

'ever liveth to make intercession for them that come unto God by him.'

I have thus shown, that there is the most exact coincidence between this prophecy of Isaiah, and the life, and sufferings, and death, the character, and offices of Jesus, as described in the New Testament; and this, not in one particular, but in all. Now, as God knoweth, and 'declareth the end from the beginning, and 'from ancient times things that are not yet 'done,' (Isaiah xlvi. 10.) it follows, that this coincidence must have been foreknown by the Lord when he inspired his servant Isaiah to utter this prophecy; and, consequently, that it must have been designed by Him. Therefore, God did, in this passage, design to describe Jesus as his righteous servant, who should, by his sufferings, atone for our iniquities. Consequently, as Jesus is the righteous servant of God, we must receive his testimony concerning himself; and it follows that he is the Messiah.

Oh that there were such a heart in every one of the children of Abraham who may read

these pages, as to lead them seriously to pray to the God of their fathers,—the God of Abraham, of Isaac, and of Jacob, that he would give them a heart rightly to understand this prophecy of Isaiah! Then I have no doubt that the prophecy of Zechariah xii. 10—14, would also be very soon fulfilled with respect to them. I would now conclude this chapter in the words of the pious psalmist, ‘O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.’

CHAP V.

THE SAME SUBJECT CONTINUED.

IN the twenty-second Psalm, David, speaking in the first person, describes a series of the most dreadful sufferings, which correspond, in the most particular and minute manner, with the sufferings of Jesus, as related by the evangelists. I shall place the following quotations from the psalmist and the evangelists, in opposite columns, that the reader may the more easily discern the exact correspondence between them.

Psalm, ver. 6. ‘I am a
‘worm, and no man ; a re-
‘proach of men, and de-
‘spised of the people.’

Matth. xxvi. 67. ‘Then
‘did they spit in his face,
‘and buffeted him ; and
‘others smote him with
‘the palms of their hands,
‘saying, Prophesy unto
‘us, thou Christ : who is
‘he that smote thee ?’

Psalm, ver. 7. ‘All they
 ‘that see me, laugh me to
 ‘scorn: they shoot out the
 ‘lip, they shake the head,
 ‘saying, He trusted in the
 ‘Lord that he would deli-
 ‘ver him; let him deliver
 ‘him, seeing he delighted
 ‘in him.’

Psalm, ver. 14. ‘I am
 ‘poured out like water,
 ‘and all my bones are out
 ‘of joint: my heart is like

Matth. xxvii. 39. ‘They
 ‘that passed by reviled
 ‘him, wagging their heads,
 ‘and saying, Thou that
 ‘destroyest the temple,
 ‘and buildest it in three
 ‘days, save thyself: if
 ‘thou be the Son of God,
 ‘come down from the
 ‘cross. Likewise, also, the
 ‘chief priests, mocking
 ‘(him) with the elders and
 ‘scribes, said; He saved
 ‘others, himself he cannot
 ‘save: if he be the king
 ‘of Israel, let him now
 ‘come down from the
 ‘cross, and we will believe
 ‘him. He trusted in God;
 ‘let him deliver him now,
 ‘if he will have him, for
 ‘he said, I am the Son of
 ‘God.’

Matth. xxvii. 27. ‘Then
 ‘the soldiers of the gover-
 ‘nor took Jesus into the
 ‘common hall, and ga-

' wax; it is melted in the
' midst of my bowels. My
' strength is dried up like
' a potsherd; and my
' tongue cleaveth unto my
' jaws; and thou hast
' brought me into the dust
' of death. For dogs have
' compassed me; the as-
' sembly of the wicked
' have inclosed me: they
' pierced my hands and my
' feet. I may tell all my
' bones: they look and
' stare on me. They part
' my garments among
' them, and cast lots upon
' my vesture.'

' thered unto him the
' whole band of soldiers.
' And they stripped him,
' and put on him a scarlet
' robe. And when they
' had platted a crown of
' thorns, they put it upon
' his head, and a reed in
' his right hand; and they
' bowed the knee before
' him, and mocked him,
' saying, Hail! king of the
' Jews! And they spit
' upon him; and took the
' reed, and smote him on
' the head. And after
' that they had mocked
' him, they took the robe
' off from him, and put his
' own raiment on him, and
' led him away to crucify
' him. (John xix. 23.)
' Then the soldiers, when
' they had crucified Jesus,
' took his garments, and
' made four parts, to every
' soldier a part; and also

‘ his coat: now the coat
‘ was without seam, woven
‘ from the top throughout.
‘ They said, therefore,
‘ among themselves, Let
‘ us not rend it, but cast
‘ lots for it whose it shall
‘ be; that the Scripture
‘ might be fulfilled, which
‘ saith, They parted my
‘ raiment among them, and
‘ for my vesture they did
‘ cast lots: these things,
‘ therefore, the soldiers
‘ did.’

As we read of nothing in the history of David's life, which at all corresponds with the language of this Psalm, we must conclude, that though the psalmist here speaks in the first person, yet the Spirit of God, who inspired him to express himself as above, had some other person in view; and when we see how exactly the language corresponds with the history given us by the evangelists, of the last sufferings of Jesus, we cannot avoid coming to the conclu-

sion, that Jesus and his sufferings are here spoken of. At least, if the Jews deny this, they must produce some other individual to whose history the description may answer better.

There are various other passages in the prophets which were fulfilled in Jesus. (Zechariah ix. 9.) ‘Rejoice greatly, O daughter of Zion ! shout, O daughter of Jerusalem ! Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.’ This prediction was fulfilled in Jesus, (Matth. xxi. 6.) ‘And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their cloaths, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.’ And the multitudes that went before, and that followed, cried, saying, ‘Hosanna to the Son of David ! Blessed is he that cometh in the name of the Lord ! Hosaa-

'na in the highest! And when he was come into Jerusalem, all the city was moved, saying, 'Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.'

It may be remarked, that the Hebrew word *מֹשֵׁךְ* which our translators render '*lowly*', in the foregoing passage of Zechariah, signifies likewise '*afflicted*';* (see Parkhurst on the word *מֹשֵׁךְ*) the clause might, therefore, without violence to the original, be rendered, 'Behold, thy king cometh unto thee, just, and having salvation; he (is) afflicted, and riding upon an ass, even upon a colt, the foal of an ass.' To show with what minute accuracy the prophecy was fulfilled in Jesus, we have only to turn to Luke's

* *מֹשֵׁךְ* seems to signify any kind of distress which oppresses or depresses a man. It is translated *poor* in Deut. xxiv. 12, 14, 15. It is used in Exod. iii. 7, to express the oppression and affliction of Israel in the land of Egypt; perhaps it is best rendered in English by a complex term, *oppressed with affliction, or poverty.*

Gospel, (xix. 41,) where we are told in what manner he was afflicted when he approached the holy city. ‘ And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace ! but now they are hid from thine eyes : for the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side ; and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.’

It was foretold by the prophet Haggai, that the Messiah was to appear during the standing of the second temple. (ii. 6.) ‘ For thus saith the Lord, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations ; and the desire of all nations shall come ; and I will fill this house with glory, saith the Lord of hosts. The silver is mine,

' and the gold is mine, saith the Lord of hosts.
' The glory of this latter house shall be greater
' than of the former, saith the Lord of hosts;
' and in this place will I give peace, saith the
' Lord of hosts.'

If the Jews, about the time that Jesus appeared, did not understand this prophecy as foretelling the advent of the Messiah while the second temple was standing; and if they did not understand Daniel's famous prophecy of the seventy weeks as Christians now do, it seems very difficult, if not impossible, to account for the universal expectation which they then indulged, of the immediate coming of the Messiah. That such an expectation was prevalent among them is evident, not only from the evangelical history, but also from the testimony of Seuetonius and Tacitus, who agree in affirming, that there was an opinion spread through the whole East, that at that very time some person was to arise in Judea, who should obtain the empire of the world. But, if such was the opinion of the Jews, it supports the

pretensions of Jesus: and, if that was the time appointed for the appearance of the Messiah, no other person but Jesus did appear, who could have any pretensions to that character, and the Jews look in vain for the appearance of another Messiah now; and it is only by complying with the prediction of Zechariah xii. 10—14, that they will be enabled to discover the true Messiah.

The shaking of the heavens, and earth, and sea, and dry land, mentioned by the prophet Haggai, in the above passage, seems to refer to the overthrow of the Persian empire by Alexander the Great, which took place in about two centuries from the time of this prophecy; for it is by such symbols that the prophets describe the revolutions of states and empires. By the shaking of all nations, mentioned in the seventh verse, the Spirit of God seems to intend the overthrow of the Macedonian empire, and the conquest of Syria and Judea by the Romans, and those dreadful wars and commotions which accompanied these events, and took place im-

mediately before the coming of Jesus. It was after this shaking that Jesus appeared in the world; and the evangelist, having related his entry into Jerusalem, riding upon an ass, (Matth. xxi.) thus describes his appearance in the temple. ‘And Jesus went into the temple of God, and cast out all them that bought and sold in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?’

Thus, by the appearance of Jesus, the Mes-

siah, in the second temple, before his last sufferings and death, that temple acquired a greater glory than the one built by Solomon. There is no other way by which the second temple, which had not the Shechinah, or the Ark of the Covenant, or the Tables of the Law, or the Urim and Thummim, or the Holy Fire, can be shown to have had a greater glory than the first temple, which was glorified by all these emblems of the divine presence and favour; for it is not in the external ornaments of gold and silver that the glory of either temple did consist, but in the presence of the Almighty, and the visible emblems of his favour and protection.

CHAP. VI.

**ARGUMENT THAT JESUS IS THE MESSIAH, FROM THE PRE-
SENT STATE OF THE JEWS AND OF THE CHRISTIAN
GENTILES.**

If Jesus be the Messiah, then it follows, that all the Gentiles who believe on him are now the people of God; and that the Jews, by crucifying the Messiah, and still continuing to reject him, have ceased to be in a covenant relation with the God of their fathers.

On the other hand, if Jesus be not the Messiah, but either an enthusiast, or an impostor, then his followers, who acknowledge him as the Messiah, and worship him as God, one and equal with the Father, are, by so doing, guilty both of blasphemy and idolatry: and it follows,

upon this supposition, that the Gentile nations, who have embraced the religion of Jesus, are not the people of God ; and that the Jews, who yet wait for the true Messiah, are the only people who can be said to continue in the worship of the God of Abraham, and Isaac, and Jacob : *i. e.* they are, on this hypothesis, still the people of God ; for it will not be denied that the true worshippers of God, and those who believe in, and embrace the promises made in his written word, are his people.

It is my design, in this chapter, to examine which of these conclusions is most agreeable to the language of the Hebrew Scriptures, and to the present state of the Jewish nation. But, previous to this, I shall endeavour to show what are the sentiments of David Levi upon this point.

Levi does, in his work on the prophecies, expressly admit, “ that it was for their *enormous wickedness* that the Jews were removed from “ their own land ;” (Vol. I. page 43—62.) yet he elsewhere maintains, (Vol. I. page 266.)

“ That God hath chosen Israel for his glory ;
“ *to hand down the knowledge of his unity among*
“ *the nations hitherto* ; and, at their restoration,
“ to be the means of bringing all mankind to
“ the true knowledge of God.” And, in Vol. I.
pages 52, 53, and 223 ; and Vol. II. page 235,
he represents the Jews as worshipping the one
true God—the God of Abraham, of Isaac, and
Jacob ; and that their dreadful persecutions
and massacres have been endured because of
their adherence to the doctrine of the pure
unity of God, so strongly inculcated in the
Mosaic dispensation, in opposition to every
other doctrine, and particularly to the Christian
doctrine, of a plurality of persons in the God-
head. I therefore understand Levi as main-
taining, that, throughout the whole period of
their captivity, the Jews have been the only
true worshippers of the God of their fathers :
and as all the relations between God and man
are mutual, it follows, upon this supposition,
that as the Jews have been the only true wor-
shippers of God, He, on the other hand, has

been to them as their God, and they have been his people. It also follows, that the Christian Gentiles, being corrupters of the doctrine of the pure unity, and worshippers of a deceiver or enthusiast, God has never stood in a covenant relation towards them, and they have never been his people. Having thus seen what is the opinion of David Levi, and the consequences of his opinion, I shall proceed to examine how far it is agreeable to the Hebrew Scriptures.

In a preceding chapter, various passages were quoted from the Hebrew Scriptures, to show that the cause of the Jews being led into their present long and dreadful captivity, was their having grievously sinned against the Lord their God. I shall now bring forward such passages as seem most directly to bear upon the question, *i. e.* whether the Jews have, during their long captivity, been the true worshippers of God? And here I would premise, that, to worship God, to serve God, to seek, or to obey, or love, or know God, are all terms,

which, in the Scripture language, are nearly synonymous: at least, any one of these actions or affections certainly implies, in itself, all the rest; and, on the other hand, the negation of any one of them implies the absence of all.

Moses prophesied as follows, in Deuter. xxx.
' And it shall come to pass, when all these
' things are come upon thee, the blessing and
' the curse, which I have set before thee, and
' thou shalt call (them) to mind among all
' the nations whither the Lord thy God hath
' driven thee; and shalt return unto the Lord
' thy God, and shalt obey his voice, accord-
' ing to all that I command thee this day,
' thou, and thy children, with all thy heart,
' and with all thy soul, that then the Lord
' thy God will turn thy captivity, &c.' (ver. 6.)
' And the Lord thy God will circumcise thy
' heart, and the heart of thy seed, to love the
' Lord thy God with all thy heart, and all thy
' soul, that thou mayest live.'

The inference I draw from the above passage, is this: as the restoration of the children of

Israel from their long and dreadful captivity, is to take place as soon as they *return unto the Lord their God*, and not before, it follows, that, during this captivity, they have been *afar off from God*; for a people that is already near to God, cannot be called upon to return to him. Now, to be afar off from God necessarily includes in it the absence of his true fear, and love, and worship, from the heart of those who are thus afar off. Therefore, as the Jews have been, during their long captivity, and still are, afar off from God, it follows that they have not, and do not, truly love and worship him; and, consequently, they do not know him. And hence we may see the suitableness to their present condition, of the promise contained in Hosea ii. 20, that the children of Israel shall, upon their return from captivity, ‘know the Lord.’

From this we may also see the absurdity of the reasoning of David Levi, in Vol. I. page 32, of his Dissertations; for he there represents one party among the Jews as having “con-

"stantly adhered to the true faith," and always continued in the covenant; and yet he says that this party of true worshippers are, at the period of their restoration, to *return to God by a sincere repentance in a public manner!* But if they have always adhered to the true faith, and to the covenant, then they have always been near to God; and there can be no need of a public and solemn returning to God, such as is necessary for those who have apostatized. According to Levi, the Christian nations, among whom these Jews dwell, have corrupted the doctrine of the pure unity of the Godhead; and the Jews are witnesses and martyrs for this true doctrine. Now, if Levi were right in this opinion, we certainly might have expected that the restoration of the Jews to their own land would have been promised to them, not upon their returning to God, (for, on this hypothesis, they have never departed from God,) but as a reward for their long and faithful adherence to the worship and the covenant of God, in the midst of the

most trying and adverse circumstances. The language of Moses is, therefore, quite inconsistent with the scheme of David Levi; for, by promising their restoration upon their return to God, it supposes that they have departed from God, and from his covenant.

There is a passage in the xxviii. of Deuteronomy, the 28th and 29th verses, which is no less inconsistent with Levi's scheme. It is as follows: ‘The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt grope at noon day, as the blind gropeth in darkness.’ This is one of the judgments denounced against the children of Israel for their disobedience; and the only question which arises in considering the passage, is, What is the nature of the *blindness* here threatened?

The following is Levi's explanation of the blindness mentioned in the first clause of Isaiah xxxv. 5, ‘Then shall the eyes of the blind be opened.’ “In this figurative language,” (says Levi,) “the prophet, in a most

“ masterly manner, has drawn an exact picture
“ of the state of the (Jewish) nation during this
“ dreadful captivity; for, on account of the
“ great troubles they have undergone, they
“ may be said to be blind; their sight being
“ darkened, as it were, by the excessive
“ afflictions which they have suffered; dark-
“ ness being an emblem of affliction.”

In his remarks upon Isaiah xlii., (Dissert. Vol. I. page 266.) and particularly on that part of the Messiah's office which relates to his *opening the blind eyes*, (see ver. 7,) Levi has, however, adopted a very different explanation of the *blindness* there mentioned, and which he, very properly, refers to the Gentiles. “ Here” (says Levi,) “ the proper office of the Messiah “ is clearly shown, in respect to the *nations*, “ (Gentiles,) who may justly be said to be in “ a state of spiritual blindness, on account of “ their not having a clear idea of the truth and “ unity of God: he is therefore to enlighten “ them; and open their eyes to the truth.”

It thus appears, that when blindness is pre-

dicted of his own nation (the Jews) in the prophetical writings, David Levi explains the term as denoting the " effects of the excessive " afflictions they have undergone; darkness " being an emblem of affliction;" but when blindness is predicted of the Gentiles, he explains it as denoting " a state of spiritual " blindness, on account of their not having " a clear idea of the truth and unity of God ! "

We of the Gentiles have no objections to this interpretation, in so far as it respects ourselves. We acknowledge, with the deepest gratitude to God, that we were blind, and did sit in darkness, worshipping the works of our own hands, and devils; but, blessed be God, that ' the Day Spring from on high hath visited us, ' to give light to us who did sit in darkness, ' and in the shadow of death; to guide our ' feet in the way of peace.' We acknowledge that Jesus, the Messiah, did open our blind eyes by the light of his glorious gospel, whereby he hath called all who believe in his name from darkness into his marvellous light;

and we produce this, as an incontrovertible argument, that He is the true Messiah. But we demand of David Levi, upon what principles of just and fair interpretation of the prophetical writings does he understand blindness, when predicted of the Jews, to mean one thing; and, when predicted of the Gentiles, to mean quite a different thing? If this be allowable, then we may make any thing we please of prophecy, and turn and twist it just as it suits our purpose! If this be allowable, it destroys every principle of certain interpretation, and we degrade the word of Jehovah himself to a level with the abominable quibbles of the Delphic oracles!

David Levi complains, I think with great reason, (Dissert. Vol. I. page 129.) of the unfairness of those interpreters, among Christians, who "explain the prophecies which "foretel the calamities of the Jews, in a literal "sense, and those which speak of their future "felicity, in a spiritual, and mystical sense." "It is not a little pleasant," (says Levi,) "to

" observe the great kindness of Christians
" towards us in this respect; for they are
" extremely ready and willing to grant us the
" entire and undisturbed possession of all the
" evils foretold us; which, indeed, we have
" fully experienced for upwards of seventeen
" hundred years; whilst they, with equal gene-
" rosity, apply to themselves all the glorious
" promises, which, with equal certainty, pre-
" dict our future happiness in the latter days.
" This is kind indeed! and for which, I am
" sorry to say, our nation in general, and my-
" self in particular, are not quite so thankful;
" as, perhaps, might be expected of us!" &c.

The writer of these pages is happy to be able to express his perfect concurrence with the learned Jew in the above sentiments; but he would put it home to every candid Jew, whether Levi, in his interpretation of the term *blindness*, as applied to the Jews and Gentiles respectively, has not been guilty of a want of fairness and candour, not unlike that of the above spiritualizing interpreters among the

Christians. To be consistent with himself, the Jewish writer must admit, that, whether the term blindness be applied to the Jewish nation or the Gentiles, it has one and the same signification, viz. spiritual blindness; ignorance of God and his law; of ourselves, our duty, and true happiness. Indeed, I should have thought that David Levi would have found no difficulty in admitting this interpretation; since, in his remarks upon the very same prophecy of Isaiah, he represents the prophet as upbraiding the Jews “with ‘acting as deaf and blind persons; since they ‘would neither hear the words of the prophet, ‘nor see and consider the wonderful works of ‘God: on the contrary, they scoffed and ‘mocked the prophet.” (*Vide* Dissert. Vol. I. page 260.)

The *blindness*, therefore, which is denounced by Moses against Israel, as one of the judgments brought upon them by their sins; and which is so great, that they are to ‘grop at noon day, as the blind gropeth in darkness;’

does, without controversy, signify spiritual blindness. And the idea here suggested to us, is, that the Jews, though surrounded with the false blaze of the light of revelation, and dwelling in that light, shall be unable to discern one single ray of it; and, though involved in long continued and most dreadful calamities, they shall be unable to discover the cause of them, but shall grope and feel their way, even as we see the blind do at noon day. How unspeakably awful and affecting is this description of the spiritual condition of this once highly-honoured and happy nation! O! that every Jew who may read these pages would take it to heart; and, retiring into his closet; would bend his knees to the God of Abraham, and Isaac, and Jacob, beseeching God to enlighten the eyes of his understanding, to know the true nature of the blindness, which, according to the prediction of Moses, the servant of the Lord, has befallen the people of God!

I need scarcely add, after what has been said, that this state of spiritual blindness is

quite opposite to the opinion formed by David Levi, of the condition of his own nation. We have already seen that the learned Jew represents one party of his nation as having “constantly adhered to the truth, and made open profession of the faith, and always continued ‘in the covenant.’” Another party he states (Vol. I. page 30.) as “consisting of such, who, “through the length of the captivity, numberless massacres, persecutions, and banishments, “have not sufficient fortitude to support them, “and therefore seem to apostatize, and pretend “to embrace Christianity; but, in their hearts, “secretly adhere to the true faith and law of “Moses: and such are, at this day, called “among us **נָבָרִים**: *The compelled ones;* because “they act by compulsion; for, as soon as they “can by any means escape from the popish “countries, they instantly return to Judaism.”

According to Levi, then, both these parties of the nation know the truth, and the covenant; and, while the one party openly professes the faith, the other secretly adheres to it. But,

in the Hebrew Scriptures, they who know the truth, and adhere to the covenant of God, are said to walk in the light. (Ps. lxxxix. 15.) ‘Blessed are the people that know the joyful sound ; they shall walk, O Lord, in the light of thy countenance : in thy name shall they rejoice all the day.’ (cxix. 165.) ‘Great peace have they which love thy law ; and nothing shall offend them.’ (xcvii.) ‘Light is sown for the righteous, and gladness for the upright in heart.’ If, therefore, Levi be right in the account which he gives of his nation, we might expect that, at least, that party of it which openly adheres to the covenant, and law of God, would dwell in that light which is sown for the righteous ; and as they know the joyful sound of God’s statutes, which, according to the declaration of the psalmist, (xix. 8.) *rejoice the heart* of those who walk in them, we might suppose that they would enjoy the light of God’s countenance in the lands of their captivity. But, instead of this, we are informed by Moses, that the whole nation are ‘to grope

'at noon-day, as the blind gropeth in darkness ;' and therefore it is manifest that they are to see no light, and to enjoy no comfort or consolation of a spiritual nature, during their captivity. (*Vide Deut. xxviii. 65.*) Thus, it is quite apparent, from the whole of what has been said, that the scheme of David Levi is directly opposite to the account which is given of the state of the Jews during their captivity, by Moses the servant of God : and, whether Moses or David Levi be right, let the Jews themselves judge.

If Levi, to escape the conclusion of his having advanced sentiments altogether inconsistent with the writings of Moses, shall refer to other parts of his work, wherein he expressly acknowledges the present "impious and irreligious behaviour of the Jewish nation," (*Dissert. Vol. II. page 290.*) it will only prove, that, besides being chargeable with supporting sentiments inconsistent with the writings of Moses, he is inconsistent with himself !

The commission given to the prophet Isaiah, when he saw that remarkable vision of the Lord

in the temple, (vi. 8.) confirms, in the most decided manner, the view which is taken above, of the nature of the blindness which was to happen to Israel. The prophet says, ‘Also, I heard the voice of the Lord, saying, Whom shall I send? and who will go for us? Then, said I, Here am I; send me. And he said, Go, and tell this people, Hear ye, indeed, but understand not; and see ye, indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.’ It is impossible that language could convey, in plainer or more significant terms, a denunciation of spiritual blindness, hardness of heart, and stupidity, in the midst of all the means of knowledge. The words do not signify that the Jews were to be deprived of the light of divine truth; but that, though surrounded by this light, and having the word of God sounded in their ears, they should be so hardened, as to become morally incapable

of profiting by these most important privileges.

The prophet asks, in the eleventh verse, *how long* this awful judgment was to continue? ‘And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.’ That is, not only till the time of the Babylonish captivity, but till the destruction of the city and second temple by Titus; for, according to David Levi’s own acknowledgment, (Vol. III. page 56.) the Jews, during the second temple, were not, by their actions, the people of God, and “God was not to them,” i. e. was not their God. Or, to use the language of the prophecy of Isaiah, the Jews, during the second temple, ‘heard the word of God, but did not understand it; they saw, but did not perceive: their hearts were made fat, their ears dull, and their eyes were shut, that they should not see, and hear, and convert, and be healed.’

It is undeniable, therefore, and the Jews themselves must allow it to be so, that when Jesus appeared and preached, saying, ‘Repent, ‘for the kingdom of heaven is at hand,’ he spake to a people who were under the awful sentence of judicial blindness, pronounced against them for their sins by the prophet Isaiah: a people who had ears to hear, but understood not; eyes to see, but perceived not. He spake to a generation, who, according to Levi's view of Hosea i. 9, were, by God himself, called Lo-ammi, ‘not my people;’ and of whom God said, ‘I will not be to you.’

Now, I would beseech the candid Jew to draw for himself the natural and unavoidable inference from the above fact. The judicious Christian will not, indeed, assert, that it follows therefrom that Jesus is the Messiah; but does not the above circumstance most effectually remove and answer the objection often made to the divine character of Jesus, from his having been rejected by the Jewish nation? This objection is insisted upon by David Levi, (Vol.

I. page 137.) in the following words :—“ And
“ as they (the Christians) freely acknowledge
“ that the Messiah belongs to the Jews, it must
“ astonish every impartial, candid, and liberal
“ mind, when it considers how ineffectual his
“ (Jesus's) appearance was to them ; for it is
“ clear, from all history, that he was so far from
“ being endued with the power of bestowing
“ on them the good they had just reason to
“ expect from the prophecies of the Old Testa-
“ ment, by accomplishing the great promises
“ made to them, that they, on the contrary, a
“ few years after, according to the prediction of
“ Daniel, saw their temple burnt, their chief
“ city destroyed, and their country laid waste,
“ &c. ; so that it is plain he brought them
“ nothing but misery and shame, and which is a
“ demonstration that he could not be the Mes-
“ siah.”

To this apparently formidable objection, it would, perhaps, be extremely difficult for the Christian to give a solid and satisfactory answer, without the assistance of the Hebrew Scriptures.

But it is enough for us to appeal to these Scriptures, as containing most complete evidence, that when Jesus appeared, the great body of the Jewish nation were not in a proper state for discerning and judging of the evidences of his divine character and mission. Jesus, therefore, may be the Messiah ; and the Jews, under the influence of that hardness of heart, and that moral inability to understand divine truth, which were foretold by the prophet Isaiah in the passage above quoted, may have rejected and crucified the Lord of Glory : or, to say the least, the rejection of Jesus, by a people who, according to Moses, were to ' grope at noon-day ;' and of whom God himself testified, ' Ye are not my people, and I will not be to you,' forms no solid objection to his divine character and mission. There is a necessary and most intimate connection between the practice of holiness and spiritual discernment ; between unholy practice and the spirit of delusion : and as the Jews, according to the testimony of David Levi himself, were, when Jesus appeared, a wicked people, it is evident

that they were not in a fit state for discerning the nature of the Messiah's kingdom, or the evidences of his divine mission.

The above considerations may also furnish an answer to a complaint which they make against the Christians, for considering them as a blind, obstinate, and superstitious people, labouring under a spiritual blindness. (*Vide* Levi's Dissert. Vol. I. page 267.) We would ask the Jews, Whether we are to form our estimate of their present character from their own opinion of it, or from the testimony of Moses and the prophets? Is it right for us to believe the Scriptures, or is it not? We appeal to *their* Scriptures, and not to *our own*, upon this point: we invite them to a candid and careful examination of the writings of Moses and the prophets, for a full confirmation of the fact, that blindness is happened unto Israel (Rom. xi.) until the fulness of the Gentiles be come in.

The language used by the prophet Ezekiel, in his wonderful predictions of the future restoration of Israel, shows, likewise, that, during their

captivity, the nation have not sustained the character of the people of God, but have been estranged from his covenant and worship. In chapter xx., after describing their return to their own land, the Lord, by the mouth of the prophet, says, in ver. 42, ‘ And ye shall know that ‘ I am the Lord, when I shall bring you into the ‘ land of Israel, into the country for the which I ‘ lifted up mine hand to give it to your fathers. ‘ And there shall ye remember your ways, and ‘ all your doings, wherein ye have been defiled ; ‘ and ye shall loath yourselves in your own ‘ sight, for all your evils that ye have committed. ‘ And ye shall know that I (am) the Lord, when ‘ I have wrought with you for my name’s sake ; ‘ not according to your wicked ways, nor your ‘ corrupt doings, O ye house of Israel, saith the ‘ Lord.’

In chapter xxxix., after prophesying of the destruction of Gog and his hosts, the prophet, speaking in the name of the Lord, adds, (ver. 29,) ‘ So the house of Israel shall know that I am ‘ the Lord their God, from that day and forward.

‘ And the heathen shall know that the house of
‘ Israel went into captivity for their iniquity :
‘ because they trespassed against me, therefore
‘ hid I my face from them, and gave them into
‘ the hand of their enemies ; so fell they all by
‘ the sword.’ (*Ver. 27.*) ‘ When I have brought
‘ them again from the people, and gathered them
‘ out of their enemies’ hands, and am sanctified
‘ in them in the sight of many nations, then
‘ shall they know that I am the Lord their God,
‘ which caused them to be led into captivity
‘ among the heathen : but I have gathered them
‘ unto their own land, and have left none of
‘ them any more there.’

As it is repeatedly said, and with peculiar emphasis, in the foregoing passages, that Israel shall know the Lord their God when he shall bring them into their own land ; ‘ the house of Israel shall know that I am the Lord their God, from that day and forward,’ we must necessarily conclude, that, during their captivity, they have not known the Lord their God, and have not truly served or worshipped him;

which is quite inconsistent with David Levi's assertion, that one party of his nation " has " always openly adhered to the truth, and con- " tinued in the covenant ; " and that the other party, though from fear " they seem to apostatize, yet, in their hearts, secretly adhere to the " true faith, and the law of Moses."

The very strong language which is used by Ezekiel with respect to the repentance of the children of Israel after their restoration, deserves the particular attention of the Jews. It shows that they will then form a very different estimate of their past character and conduct, from what now appears to be the opinion of David Levi on this subject. And, indeed, it is worthy of the anxious inquiry of the descendants of Abraham, whether they have not been guilty of some sins, the nature and extent of which are now hidden from them, in consequence of that blindness prophesied of by Moses and Isaiah.

The only passage in the prophetical writings

which seems particularly to describe the matter of the future repentance of the Jews, is that one in Zechariah xii. 9—14, which I have already referred to: ‘ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hada-drim-mon in the valley of Megiddon. And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shimei

' apart, and their wives apart. All the families
' that remain, every family apart, and their wives
' apart.'

It seems quite apparent, from the context of this passage, that it relates to a great national repentance of the tribes of Judah and Levi, which is to take place about the time of their restoration. And as we likewise learn from Ezekiel, that when the children of Israel are restored, they shall remember their ways and their doings wherein they have been defiled, and shall loathe themselves in their own sight for all the evils which they have committed, we are naturally led to conclude, that this mourning forms at least a part of the repentance mentioned by Ezekiel; and the parties concerned in it seem to be the whole house of Judah, and that part of the tribes of Benjamin and Levi which were united with Judah in the time of the second temple. The subject of this mourning is, without doubt, the discovery made by the tribe of Judah of the true character of that person whom they have pierced; even the

same person that is described by Isaiah, who, speaking in the name of the whole nation, says of him, ‘ He is despised and rejected of men; ‘ a man of sorrows, and acquainted with grief; ‘ and we hid as it were our faces from him: he ‘ was despised, and we esteemed him not.’ This person, we have already proved, was no other than Jesus the Messiah. At his second coming with the clouds of heaven, (Dan. vii. 13.) which takes place at the destruction of the Roman empire, and about the time of the restoration of the Jews, Jesus the Messiah will appear to that people who pierced him, and they shall look on him whom they pierced, and mourn for him as for an only son. Mingled emotions of astonishment, grief, and shame, and holy self-abhorrence, for the crime of their fore-fathers, and their own long continued sin in rejecting the Messiah, will then agitate the breasts of the chosen people of God.

If the Jews object to this interpretation, then it is incumbent upon them to state unto what other great national sin, excepting that of the

crucifixion of Jesus, the passage now quoted from Zechariah can apply; and to account for the circumstance, that the only passage in the Hebrew Scriptures which seems to describe the matter of their future national repentance, should so exactly suit the Christian scheme.

Having thus endeavoured to show, from the Hebrew Scriptures, that the Jews, during their captivity, have not been the people of God, but have been afar off from him, and ignorant of his true worship, I shall now proceed to examine, whether there be any reason, from the same Scriptures, to conclude, that, during this period, God has had a people among the Gentiles.

As the Jews have not been the people of God during this period, it follows, that either God has had a people among the Gentiles, or that he has had no people in the world; or, in other words, that the worship and fear of God have become quite banished from the earth. But this seems quite contrary to many plain declarations of Scripture. In Psalm xxii. 30, it

is declared, that ‘ a seed shall serve him ; it shall
‘ be accounted to the Lord for a generation.
‘ They shall come and declare his righteousness
‘ unto a people that shall be born, that he hath
‘ done this.’ From this passage we may infer,
that, in the darkest periods of the church, God
has always had a chosen seed to serve him. The
psalmist, in the seventy-second Psalm, which was
given by the Spirit of God in reference to the
Messiah, says, (*ver. 5.*) ‘ They shall fear thee as
‘ long as the sun and moon endure, through-
‘ out all generations.’

It appears from the prophecies of Daniel,
(*chap. vii. 25.*) that, even during the reign of
that tyrannical power which is symbolized by
the little horn of the Roman beast, there are
upon earth a people called the saints of the
Most High ; and though these saints are de-
livered into the hand of this power, to be op-
pressed by him, yet they are not so given up as
to be quite extirpated from the earth.

Thus, then, we are led to believe, that, in
every age, God has had a people in the world ;

and we have already seen, that the Jews, being smitten with blindness, so as to grope at noon day, as the blind gropeth in darkness,' they are not, during the period of their captivity, the people of God. Are there, then, any passages of Scripture which can lead us to discover where we are to look for the people of God?

Very remarkable to this purpose is the declaration contained in the song of Moses. After predicting the idolatry of the children of Israel, the prophet adds, in the 19th and following verses, ' And when the Lord saw (it), he abhorred (them), because of the provoking of his sons and of his daughters. And he said, I will hide my face from them; I will see what their end shall be: for they are a very froward generation; children in whom is no faith. They have moved me to jealousy with (that which is) not God; they have provoked me to anger with their vanities; and I will move them to jealousy with (those which are) not a people: I will provoke them to

'anger with a foolish nation.' Here the Lord declares his just and holy procedure towards his ancient people. As they, by forsaking the worship of God for that of idols, did move Him to jealousy, with that which was no God, He, in return, moves them to jealousy, by taking to Himself, as a people, those who were not a people, *i.e.* the Gentiles; and by hiding his face from his ancient people of Israel. In this most remarkable prediction, the language is evidently borrowed from the sensations of the conjugal state; by which, in various passages of the Scriptures, God was pleased, in the adorable condescension of his love, to illustrate the nature of the union between Himself and his chosen people. Thus, in the sixteenth chapter of Ezekiel, the city of Jerusalem is represented to us under the image of a woman, who had been united to the Lord in the state of marriage, but was, like an adulteress, gone astray from her husband. And the same image is chosen in the prophecies of Hosea, to denote the union between God and his people, as is ex-

pressly admitted by David Levi. (Vol. III.
page 64, 78, 80, 81.)

The prophet Isaiah, predicting the future restoration of the whole of the children of Israel to the favour of God, and to a state of union with Him, expresses himself in the following language: (liv. 1.) ‘Sing, O barren; thou ‘that didst not bear: break forth into singing, ‘and cry aloud, thou that didst not travail with ‘child: for more are the children of the deso- ‘late, than the children of the married wife, ‘saith the Lord.’ And, (ver. 4.) ‘Fear not; ‘for thou shall not be ashamed: neither be ‘thou confounded; for thou shalt not be put ‘to shame: for thou shalt forget the shame of ‘youth, and shalt not remember the reproach of ‘thy widowhood any more. For thy Maker ‘is thine husband; the Lord of Hosts is his ‘name: and thy Redeemer, the Holy One of ‘Israel: the God of the whole earth shall he be ‘called.’

David Levi, in his comments upon this passage, (Vol. II. page 2.) maintains, that “the

“ barren woman denotes the Jewish nation,
“ which, in captivity, is a barren woman de-
“ serted by her husband.” Thus far the learned
Jew is, as I conceive, perfectly accurate in his
illustration of the passage. He then goes on
to say, that “ the husbanded (or married) wo-
“ man denotes the Gentiles ; who enjoy plenty
“ and peace in their own country, as a woman
“ that lives at ease with her husband, and is
“ surrounded with her children.”

That the married woman here denotes the Gentiles, is also, I think, without dispute ; and in this I agree with the Jewish commentator. But it appears to me, that David Levi has not, from this admission, drawn the conclusion, which, to be consistent with himself, he ought to have done. We have already seen, that when the Jewish nation is said to be in a conjugal union with God, Levi understands it as signifying their being united to Him by a covenant relation, as his peculiar people. (Vol. III. page 64.) When, therefore, the prophet Isaiah, in the above passage, gives to the Gentiles the

title of *the married wife*, (while the Jews are called “ the barren woman deserted by her husband,”) Levi ought certainly to have seen that this language necessarily includes in it the important fact, that, at the time when the Jewish nation is deserted by God, and in a state of reproach and widowhood, the Lord has a people among the Gentiles, to whom he gives the title of his married wife ; and who must, therefore, be in a state of covenant relation with Him as his true worshippers.

I would, therefore, again ask David Levi and the Jews, how they can make it to consist with the principles of fair and impartial interpretation, to understand the figure of a conjugal union with God, when predicted of themselves, as signifying eminent spiritual privileges as the peculiar people of God ; and, when predicted of the Gentiles, as implying merely a state of temporal enjoyment and prosperity ; “ plenty and peace in their own “ land ? ” Moreover, how does it consist with the veracity of God, to suppose that He would

give the title of his married wife to a people, who, if Levi and the Jews be right, worship an impostor, or an enthusiast; and are guilty of corrupting the fundamental doctrine of the divine unity? If Judaism cannot be defended but by such a dereliction of all the principles of fair reasoning, it were surely better for the children of Israel at once to throw down the weapons of their warfare, and 'look upon Him whom they have pierced; mourning for Him as for an only son!' Oh that there were in them such a heart!

From the preceding passage of Isaiah, it therefore undeniably follows, that, during the widowhood of the Jewish church, when 'Israel is smitten with blindness, and gropeth at noon day, as the blind gropeth in darkness,' God has a people among the Gentiles, to whom He condescends to give the title of his *married wife*. But the appointed and the glorious time will come, when 'Israel shall return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the

' latter days.' (Hos. iii. 5.) To this time the above prophecy of Isaiah has reference; and the newly-converted Jewish nation is therein called upon to sing, and to rejoice, because more are her children, than the children of the barren wife, the Gentile church. So great and glorious will be the effect of the conversion and restoration of Judah and Israel, and of the awful judgments of God which shall introduce and accompany these glorious events, that they shall be the means of exciting the universal attention of an unbelieving world; and, these events being accompanied by an abundant effusion of the Spirit of God, then shall be fulfilled the glorious predictions both of the Old and New Testaments, for all the ends of the earth shall remember, and turn to the Lord; and truly, more shall be the children of the barren woman, than of the married wife.

The calling of the Gentiles, and the rejection of the Jews upon account of their unbelief, are also predicted in Isaiah lxv. 1, 2, to which I would refer the reader.

It is thus quite evident, from the Old Testament Scriptures, that at the period when Israel is cast off from being the people of God, the Lord takes to himself a people from among the Gentiles. Now, where will the Jews look for this people of God, unless it be among the Christians? It is apparent that the Mahomedans, and those who continue in Pagan idolatry, are not the people of God; and as I suppose the Jews will agree with us in this point, it seems unnecessary to enter upon the proof of it. It only remains, therefore, that the people of God are among those nations which profess the Christian faith;* and, if so, it follows, undeniably, that Jesus is the Messiah.

* When I say that the people of God are among those nations who profess the Christian faith, I mean to distinguish between real Christians, and those who bear that name only, but by wicked works deny the faith. It is to the first only that the honourable appellation of the people of God belongs. And no candid Jew will object to a distinction, which is equally to be found in the Old Testament history of the church of Israel.

CHAP. VII.

HARMONY OF THE JEWISH AND CHRISTIAN SCRIPTURES
BRIEFLY CONSIDERED, AND ARGUMENT THENCE
DEDUCED, THAT JESUS IS THE MESSIAH.

I SHALL consider this harmony, first, as it relates to the view taken both in the Hebrew Scriptures, and those of the New Testament, of the present and future condition of the Jewish nation.

The ancient prophets are unanimous in declaring, that the great national redemption and restoration of Israel are to happen when the Roman kingdom (the fourth beast of Daniel, and the Edom of Isaiah,) is destroyed: and, from the prophecies of Daniel we learn, (vii. 26.) that the destruction of the fourth beast, *i. e.* the

Roman empire, is to commence at the conclusion of a certain period which is called a time, times, and the dividing of time; *i.e.* one year, two years, and half a year, or three years and a half. Christian writers have shown, with abundant clearness, that this period, being reduced to days, is equal to twelve hundred and sixty days; and they are pretty generally agreed in sentiment, that each of these prophetical days signifies a year; and that, consequently, the true period announced by Daniel, when the destruction of the Roman empire is to commence, is twelve hundred and sixty years; but from what particular era this period is to be dated, remains, as yet, a disputed point. It is also probable, from the concluding chapter of Daniel's prophecies, that the destruction of the Roman empire will occupy a space of about thirty years, being the difference between the above-mentioned period of twelve hundred and sixty days, and another period of twelve hundred and ninety days, announced to Daniel by the angel, in *chap. xii. 11.*

Now, in the most exact harmony with the prophecies of Isaiah and Daniel, Jesus, after predicting with wonderful minuteness the destruction of Jerusalem by the Romans, informs his disciples, (Luke xxi. 24.) ‘They’ (the Jews) ‘ shall fall by the edge of the sword, and ‘ shall be led away captive into all nations ; and ‘ Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.’ By the times of the Gentiles, we are certainly to understand the period allotted for the duration of the four Gentile monarchies ; and Jesus seems to have had a particular reference to the time, times, and half a time, or twelve hundred and sixty days of Daniel, at the expiration of which the destruction of the Roman monarchy was to commence. Till this period, therefore, Jerusalem is trodden under foot of the Gentiles, according to the prediction of Jesus ; and then commences that awful series of judgments on the nations composing the empire of Rome, or Edom, which is to issue in the destruction of that empire, and the national redemption of Israel.

These judgments are described in Luke xxi., in the same symbolical language as is used in Isaiah xxxiv. 4, to signify the dissolution of the heavens politic at the destruction of Rome. Thus Jesus declares, ‘ there shall be ‘ signs in the sun, moon, and stars; ’ and Isaiah says, ‘ the heavens shall be rolled together as a ‘ scroll, and all their host shall fall down.’

It appears, therefore, that Jesus speaks precisely the same language as the prophets of the Old Testament, with regard to the time when the Jews are to be restored; and is not this an evidence of the most powerful nature of his divine mission? For it is inconsistent with all our ideas of the perfections of God to suppose, that if Jesus had been an impostor, or an enthusiast, he would have been so far enlightened as to be enabled to discover the exact meaning of the prophecies of the Old Testament; which were, at the time of his appearance, so little understood by the best-informed of the Jewish nation, that it is plain they expected the immediate fulfilment of the predictions respecting

the destruction of Rome, and the redemption of Israel, which have not been fulfilled to this day.

The language of St. Paul exactly corresponds with that of Jesus upon this point: he informs us, that ‘blindness in part is happened unto ‘Israel, until the fulness of the Gentiles be come ‘in.’ (Rom. xi. 25.) By this fulness of the Gentiles, I think we are to understand precisely what Jesus intended when he used the expression, until the ‘times of the Gentiles be ful- ‘filled;’ i. e. the filling up of the appointed time for the duration of the four Gentile monarchies. And perhaps St. Paul, in using the above language, had some allusion also to the declaration of God with respect to the Amorites, in Genesis xv. 16.

There is also the most exact harmony between the Old and New Testaments, in the view which they both take of the high privileges and dignity of the nation of Israel; and in their estimate of the glorious purposes to be effected by God, through the instrumentality of

the Jews. No language of the Old Testament can give us a higher idea of the privileges and the dignity of the ancient people of God, than that of St. Paul: ‘Who’ (says he) ‘are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service (of God,) and the promises. Whose are the fathers; and of whom, as concerning the flesh, Christ came; who is over all, God blessed for ever.’ And, as the Hebrew prophets agree in predicting that the national redemption of Israel, and the judgments which shall usher it in, are to be the great means, in the hand of God, of awakening an universal spirit of repentance among the nations; and that then ‘all the ends of the world shall remember and turn to the Lord;’ (Psalm xxii. 27.) and then also ‘the earth shall be full of the knowledge of the Lord, as the waters cover the sea;’ (Isaiah xi. 9.) so, in precise harmony with these declarations, the apostle Paul informs us, that ‘if the casting them’ (the Jews) ‘away be the reconciling of

'the world; what shall the receiving of them be but life from the dead?' (Rom. xi. 15.) So great and glorious a change shall be effected in the state of the whole world by this glorious event, the restoration of Israel to the favour of God, that it shall resemble a resurrection of the world from death unto life.

Surely, then, the descendants of Abraham have no cause to entertain prejudices against the Christian Scriptures. If these Scriptures write bitter things against this once highly-favoured people, during their present state of spiritual blindness and unbelief, it is no more than Moses and the prophets do, as has been seen in a former chapter. And, on the other hand, if Moses and the prophets concur in predicting the future glorious restoration of Israel, and the great and blessed purposes which are to be effected by it; if they agree in representing this ancient and honourable people as being under the peculiar charge and guardianship of the Almighty, even in the time of their lowest and most degraded state, it is no more than the

great apostle of the Gentiles does, who says, that ‘as touching the election, they are still beloved for the fathers’ sakes; for the gifts and calling of God are without repentance.’ (Rom. xi. 28, 29.)

Another great principle wherein the most exact correspondence exists between the Jewish and Christian Scriptures, is, that ‘without the shedding of blood there is no pardon or remission of sin.’ Even sins of ignorance are not exempted from the operation of this principle in the Hebrew Scriptures; on the contrary, the particular sacrifices to be offered up by the various orders of the children of Israel, to atone for sins of ignorance, are enumerated in the fourth and fifth chapters of Leviticus with minute accuracy. The offending person is, in every case, commanded to ‘lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out

' all the blood thereof at the bottom of the altar.
' And he shall take away all the fat thereof, as
' the fat is taken away from off the sacrifice of the
' peace-offerings; and the priest shall burn it
' upon the altar, for a sweet savour unto the
' Lord: and the priest shall make an atonement
' for him as concerning his sin, and it shall be
' forgiven him.'

In the sixteenth chapter of Leviticus, we have an account given of a solemn atonement, which once every year was made by the high priest, who went into the holy of holies with the blood of the sacrifices, which he offered for himself, and for the sins of the people. Even external and corporeal pollution, arising from leprosy, or issues, was cleansed by the shedding of blood. (Levit. xiv. 15.) Upon the slaying of the first-born of all the land of Egypt, at the redemption of the children of Israel, we are told, that the blood of the paschal lamb upon the lintels, and the two side posts of the doors of the children of Israel, was the appointed token, upon seeing which the Lord passed

over the door, and did not suffer the destroyer to come into their houses to smite them. (Exod. xii. 23.)

Oh that such of the children of Abraham as now live in the expectation of the promised redemption from their present long-continued and dreadful captivity, would seriously ponder the above great principle of their law, that without the shedding of blood there is no remission of sins ! And as the redemption out of Egypt was but a type and shadow of that great and final redemption which is promised to them by all the holy prophets, it surely is incumbent upon them to consider, whether the paschal lamb, slain in commemoration of their former redemption, be not likewise but a type and shadow of some greater and nobler sacrifice, by whose blood they are to be sanctified at the era of their future restoration : for if the first redemption was not effected without the shedding of blood, most assuredly the second redemption can only be procured by the same means ; and where is the victim which is to be offered ? ' where is the lamb for a burnt-

'offering?' (Gen. xxii. 7.) In answer to this question, I would humbly intreat every one of the children of Israel who may cast his eyes on these pages, to retire into his closet, and to open his bible at the fifty-third chapter of Isaiah, and also the xii. 10—14, of Zechariah, and humbly to pray to the God of his fathers for an understanding heart, to see the true meaning of these passages.

It is well known that the whole scheme of the Christian Scriptures is founded upon the above great principle of the Levitical law, that without the shedding of blood there is no remission of sin. These Scriptures, therefore, in their great fundamental principle, completely harmonize with those of the Jews. To prove this, it is by no means necessary to multiply quotations from the New Testament, as those produced in a former chapter may be sufficient for the purpose. We read, in the Epistle to the Hebrews, ix. 11, 'That Christ, being come an high priest of good things to come, in a greater and more perfect tabernacle, not

‘made with hands ; not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God !’
And in *chap. x. 11.* ‘ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, (Jesus,) after he had offered one sacrifice for sins, for ever sat down at the right hand of God; from henceforth waiting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.’

Is it possible that any Jew can read the above quotations, without being struck with the exact coincidence between the doctrines

contained in them, and the concluding part of the fifty-third of Isaiah, already so fully considered in a former chapter?

Another great leading principle, with respect to which there is no difference between the Scriptures of the Old and New Testaments, is, the absolute necessity of a priesthood to offer the ordained sacrifices, and to make atonement for the sins of the people. In every case under the Levitical dispensation, the person who had sinned was required to bring his sin-offering, and to lay his hand upon its head, and slay it in the place for the burnt-offering; but it was not the offender himself who made the atonement, for it is said, ‘the priest shall take of ‘the blood of the sin-offering with his finger, ‘and put it upon the horns of the altar of ‘burnt-offering,’ &c.; ‘and the priest shall ‘make an atonement for his sin that he hath ‘committed.’ (Levit. iv. 34, 35.)

In two memorable instances recorded in the sacred history, of persons who were not of the seed of Aaron taking it upon them to usurp

the office of the priesthood, by burning incense before the Lord, it pleased God to interfere, and, by awful displays of his power and anger, to show that his ordinances and appointments were not to be violated with impunity. Korah, Dathan, and Abiram, with two hundred and fifty of the princes of Israel, were swallowed up by the earth for this sin, and the disease of the leprosy was inflicted upon Uzziah, king of Judah, for the same offence. (*Vide* Numbers xvi. and II. Chron. xxvi. 16—21.)

It has already been observed, that the redemption of Israel out of Egypt was but a shadow, or type, of that greater redemption which awaits the nation at the period of their second restoration. Now, as the Aaronic priesthood was instituted at the period of the first, or typical redemption, may it not at least be presumed that this priesthood was the shadow of a more perfect one to come? Else, whence the declaration of God to the Messiah, in the hundred and tenth Psalm, already quoted, ‘ Thou art a priest for ever, after the order of Melchisedech.’ If the

Messiah, who was to come of the tribe of Judah, and family of Jesse, be called a priest for ever, it is evident that his must be a priesthood quite different from that of Aaron; and accordingly He is constituted a priest after the order of Melchisedech.

But as the economy of the Messiah is the last and most perfect of God's dispensations to man, it follows, that every constituent part of that economy must be more perfect than the corresponding parts of those economies which preceded it; consequently, the Messiah's priesthood must be a more perfect one than that of Aaron, which belonged to a less perfect economy; and it must supersede, and set aside that priesthood, even as manhood supersedes infancy. Now, it is deserving of the most serious attention upon the part of the Jews, that this is precisely the character which is given in the New Testament Scriptures of the priesthood of Jesus. He is called an high priest for ever, after the order of Melchisedech; and in the seventh chapter of the Epistle to the Hebrews, we have a compa-

rison instituted at full length, between this priesthood and that of Aaron ; and the conclusion drawn from the whole is as follows : (ver. 21.)

' For those priests (the Levitical) were made
' without an oath, but this with an oath, by
' him that said unto him, The Lord sware, and
' will not repent ; thou art a priest for ever,
' after the order of Melchisedech. By so much
' was Jesus made a surety of a better covenant.

' And they truly were many priests, because
' they were not suffered to continue by reason
' of death ; but this man, because he continueth
' ever, hath an unchangeable priesthood. Where-
' fore he is able also to save them to the uttermost
' that come unto God by him, seeing he ever
' liveth to make intercession for them. For
' such an high priest became us, who is holy,
' harmless, undefiled, separate from sinners, and
' made higher than the heavens ; who needeth
' not daily, as those high priests, to offer up
' sacrifice first for his own sins, and then for
' the people's, for this he did once, when he
' offered up himself. For the law maketh men

' priests which have infirmity; but the word
' of the oath, which was since the law, (viz. in
' the hundred and tenth Psalm,) maketh the
' Son, who is consecrated for evermore.'

Such, then, is the doctrine of the New Testament, with respect to the priesthood and offering of Jesus; and if, as the Jew must admit, there is the most exact conformity between this doctrine and that of the hundred and tenth Psalm, and the fifty-third of Isaiah, it is incumbent upon him to account for this conformity, and to show how it consists with any other hypothesis but that of Jesus being indeed the Messiah promised to the fathers.

In vain shall we search in the pages of David Levi for any express acknowledgment of the two fundamental principles of the Levitical dispensation which have been mentioned. The legal sacrifices have ceased for nearly eighteen centuries; and the family to which the priesthood was attached is not now to be distinguished from the rest of the Jewish nation. The Jews have, therefore, no sacrifice to offer

for sins ; they have no priest to make atonement for their transgressions. Levi, therefore, is reduced to the necessity of seeking some other way of atonement ; and hence we find him, in Vol. I. page 232, mentioning, that at the period of the restoration of Israel they need not be under any apprehension of going into captivity again ; *for that* all their sins are expiated by the severe punishment they will then have undergone. But if, as has already been proved, even sins of ignorance could not be expiated under the law without the shedding of the blood of a sin-offering, and without atonement made by the priest, how does David Levi's idea, that the sins of the Jews (which, according to his own account, are very great and aggravated,) are to be expiated by their own sufferings ? how, I ask, does this idea accord with the above-mentioned fundamental principle of the Levitical law ? It is quite evident that the law of Moses stands in direct opposition to David Levi's scheme. And, truly, if the Jews have no other expiation to look to but that of their own suf-

ferings, they must (if the law of Moses be from God) remain for ever under the consequences brought upon them by their offences.

How can David Levi also reconcile this notion, that the sufferings of the Jews, during their captivity, are to expiate their sins, which he elsewhere mentions, in Vol.I. page 209, with the declaration of God in Ezekiel xxxvi. 22 :
' Therefore, say unto the house of Israel, Thus
' saith the Lord God, I do not this for your
' sakes, O house of Israel, but for mine holy
' name's sake, which ye have profaned among
' the heathen, whither ye went ?' And, in ver.
24, ' For I will take you from among the
' heathen, and gather you out from all coun-
' tries, and will bring you into your own land.
' Then will I sprinkle clean water upon you,
' and ye shall be clean; from all your filthiness,
' and from all your idols will I cleanse you. A
' new heart also will I give you, and a new
' spirit will I put within you ?' &c.

From this passage it is quite plain, that neither the merit nor the sufferings of the

Jewish nation are the procuring causes of their restoration, but the free unmerited mercy of God, acting from a respect to the glory of his great name; and if the sufferings of the Jews are not the procuring cause of their restoration, neither are they that which expiates their iniquity.

*CHAP. VIII.***MISCELLANEOUS AND CONCLUDING OBSERVATIONS.**

I PROPOSE in this chapter to offer to the consideration of the Jews, a few concluding observations upon the important question at issue between them and the Christians.

According to the view which David Levi takes of the prophecy of Hosea, i. 8, 9, the Jews, during the second temple, were not the people of God, and were, therefore, by God himself, called ‘Lo-ammi, not my people.’ (Dissert. Vol. III. page 56.) Either, therefore, they still continue to bear the name Lo-ammi, and to be in a state of alienation from God, or there was some period of their history when

they did from that state emerge into the character, and dignity, and exalted purity of those who deserve the honourable appellation of the sons of the living God. (Hosea i. 10.) Now, if this happy change has already taken place, it is surely not of that insignificant nature that the period when it happened should not be known and ascertained. We therefore demand, that the Jews shall inform us when the change took place?

But if the Jews shall agree with David Levi, who seems to think that this change has not yet taken place, and will not happen till the era of their restoration, it then follows that they are still ‘Lo-ammi, not the people of God;’ and, in this case, we can find no difficulty in accounting for the wickedness of the nation, which is acknowledged by David Levi, (Vol. II. page 29.) as being the procuring cause of the length of their dreadful captivity: nor is it difficult to account for their “present impious and “irreligious behaviour,” as acknowledged by the same writer. (Vol. II. page 230.) For as the

nation still continues to bear the prophetical name of ‘ Lo-ammi, not my people,’ they only act in consistency with the character included in this appellation, when they render themselves liable to the charges contained in the above passage of David Levi.

But though the present acknowledged impious behaviour of the Jewish nation, and their wickedness during their long captivity, be quite consistent with the language of God in the prophecy of Hosea, it is not so easy for Christians to reconcile with these things the merit which is claimed for his nation by David Levi, of their having endured the most dreadful persecutions and massacres from the nations for their adherence to the true unity of God (Levi's Dissert. Vol. I. page 223.)

Christians are taught to believe, that to be martyrs for the doctrine of the divine unity, or any other of the great truths of God, includes in it all the peculiar privileges, as well as the happiness and character, of those who are the children of the living God ; and is quite opposed

to the state of those who are in a condition of separation from God.

There is one important fact, which cannot but have come under the consideration of reflecting Jews: it is, that of all those men among the Christian nations of Europe who have rejected the New Testament, there are none who have continued to receive the Old Testament as a revelation from God. Now, if the Jews be right in rejecting Jesus, how comes it that, in the opinion of all among the Christian nations who think the most freely on these subjects, the Old and New Testaments must stand or fall together? According to the Jewish hypothesis, the Old Testament only is from God, the New Testament is an imposture. Now, if it be so, is it not quite inexplicable, that, during the space of eighteen centuries, the Old Testament, excluding the New, has not made a single convert of name? Is it conceivable that God would permit this to be the case, if the New Testament were not from God? Many profound thinkers, and some of the most en-

lightened philosophers who have ever lived in the world, have become sincere and humble Christians; but have we ever heard of converts to Judaism! How do the Jews account for this?

In the preceding pages it has been shown, that, according to the prophecies of Moses, the Jews are, during their captivity, ‘to grope at noon-day, as the blind gropeth in darkness.’ Now, we would wish the Jews to consider what explanation they can give of this blindness? Wherein does it consist? According to the Christian scheme it is easily explained: it consists in their having rejected and crucified the promised Messiah, the Lord of Life. But, according to the system of modern Judaism, I know not how it admits of any explanation; and we have already seen to what wretched shifts David Levi is reduced, when he would explain the term blindness where it is predicted of the Israelites.

To a Jew, whose mind is filled with high notions of the exclusive privileges of his own

nation, it must certainly appear a most offensive declaration, that spiritual blindness hath happened unto Israel. But let the candid Jew seriously reflect, whether it be not in the nature of things equally mysterious, that God should have left the whole Gentile world in a state of blindness from the calling of Abraham till the coming of Jesus, upon the Christian hypothesis; and, on the Jewish hypothesis, till the present day. As God is no respecter of persons, and his tender mercies are over all his works, it is natural to suppose that there must be some equality in the administration of spiritual benefits both to the Jews and Gentiles. Upon the Christian scheme, there is such an equality; and after that the apostle of the Gentiles has, in the eleventh chapter of the Romans, taken a short and comprehensive view of the procedure of God towards both Jews and Gentiles, he closes the whole in the following words, (*ver. 25.*) ‘For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that

' blindness in part is happened unto Israel,
' until the fulness of the Gentiles be come in.
' And so all Israel shall be saved; as it is
' written, There shall come out of Sion the de-
' liverer, and shall turn away ungodliness from
' Jacob. For this is my covenant unto them,
' when I shall take away their sins: As con-
' cerning the gospel, they are enemies for your
' sakes; but as touching the election, they are
' beloved for the fathers' sakes. For the gifts
' and calling of God are without repentance.
' For as ye, in times past, have not believed
' God, yet have obtained mercy through their
' unbelief; even so have these also now not be-
' lieved, that through your mercy they also may
' obtain mercy. For God hath concluded them
' all in unbelief, that he might have mercy upon
' all. O the depth of the riches both of the
' wisdom and the knowledge of God; how un-
' searchable are his judgments, and his ways
' past finding out!'

To conclude: both Jews and Christians are

agreed that the Scriptures of the Old Testament were dictated by divine inspiration. Various passages of these Scriptures have been shown to meet in the character, the life, the last sufferings, and death of Jesus, and to accord with the declarations of the New Testament regarding the effects of his death, and his condition and offices since his exaltation.

It is undeniable that this person was the founder of the Christian religion, and is believed by his followers to be the Messiah promised to the Jews. It has been shown, that he was a righteous person in his doctrines and his actions, and it is certain, that neither he nor his first followers could gain any thing by an imposture; for he himself expired upon a cross, and the rewards of his disciples, in the earliest ages of the church, were prisons, persecution, ignominious and painful deaths. It is incontrovertible also, that though his religion was contrary to the prejudices and vices of the Jews and Gentiles, and was opposed by the whole power of the

reigning superstitions, aided by the secular authority of the Roman government, yet it prevailed so mightily by the force of conviction alone, that after three centuries it became the established religion of the Roman empire; and, since that period, it has numbered among its disciples the greatest and most learned men of the Gentile world, and has been rejected only by those who equally deny the truth of the Mosaic revelation. It is certain, that though this religion has been opposed by men of great wit, acuteness, and learning; yet the founder of it has never yet been proved to be an impostor or an enthusiast; nor have any facts been brought to light which invalidate his pretensions. It is certain, that since the Jews crucified Jesus they have never prospered. Within forty years after his death Jerusalem was destroyed by the Romans, and the Jews led away captive among all nations, among whom they have suffered great and dreadful calamities. And what is equally remarkable,

their own sacred books declare them to be at present not the people of God; not in covenant relation with God, but in a state of blindness and separation. Of the nature and cause of this blindness they themselves can give no rational or consistent account; while, upon the Christian scheme, it is at once accounted for. Such is a summary of some of the leading facts and arguments which unite in demonstrating that Jesus is the Messiah; and no answer has been made, in David Levi's work on the prophecies, to any one of these proofs of the divine mission of Jesus.

We cannot close these remarks, without an earnest and most affectionate invitation to the ancient people of God, seriously to ponder the arguments advanced in the preceding pages; and to examine the Scriptures, whether these arguments be well founded or not. And oh that there were in the Jews such a disposition as to lead them now to adopt, as the language of their hearts, the pathetic prayers put into

their mouths by the evangelical prophet Isaiah, in reference to the period of their restoration!

' O Lord, why hast thou made us to err from thy ways; and hardened our hearts from thy fear? Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.' (Isaiah lxiii. 17—19.) And, again, ' Be not wroth very sore, O Lord; neither remember iniquity for ever. Behold, see, we beseech thee, we are all thy people! Thy holy cities are a wilderness; Zion is a wilderness; Jerusalem a desolation! Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire; and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?' (Isaiah lxiv. 9—12.) We conclude, in the

language of the pious psalmist, ‘ Blessed be the
‘ Lord God of Israel, who only doeth wondrous
‘ things ; and blessed be his glorious name for
‘ ever ; and let the whole earth be filled with his
‘ glory ! *Amen, and Amen.*’

THE END.

MARCH 1, 1810.

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